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ABSTRACT

More than 300 books and articles published from 1920 to 1971 are reviewed in this annotated bibliography of literature on the Chicano. The citations and reviews are categorized by subject area and deal with contemporary Chicano history, education, health, history of Mexico, literature, native Americans, philosophy, political science, pre-Columbian history, sociology, and Southwest history. Six Chicano journals and periodicals are reviewed, as are 7 additional bibliographies on the Chicano. Newspapers affiliated with the Chicano Press Association and 3 additional Chicano newspapers are listed with addresses. Author and title indexes are appended. (JH)

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BIBLIOGRAFÍA DE AZTLÁN:

An Annotated Chicano Bibliography

Editor

ERNIE BARRIOS

CENTRO DE ESTUDIOS CHICANOS PUBLICATIONS

SAN DIEGO STATE COLLEGE

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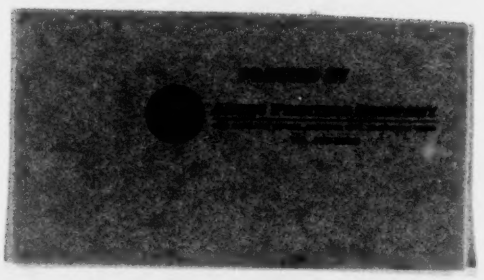

This annotated bibliography is dedicated

in memory of

RUBEN SALAZAR

APOLINAR GLORIA

EDDIE CAMPOS

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Special consideration is given to the contributors of this bibliography for their role in its creation. They, understanding the significance of this effort, have provided the fundamental message of this work through their candid annotations.

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EL PLAN ESPIRITUAL DE AZTLAN

In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal "gringo" invasion of our territories, we, the Chicano inhabitants and civilizers of the northern land of Aztlan, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility, and our inevitable destiny.

We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlan belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize capricious frontiers on the bronze continent.

Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggles against the foreigner "gabacho" who exploits our riches and destroys our culture. With our hearts in our hands and our hands in the soil, we declare the independence of our mestizo nation. We are a bronze people with a bronze culture. Before the world, before all of North America, before all our brothers in the bronze continent, we are a nation, we are a union of free pueblos, we are AZTLAN.

EL PLAN ESPIRITUAL DE AZTLAN

En el espiritu de una Raza que ha reconocido no solo su orgullosa herencia historica, sino tambien la bruta invasion gringa de nuestros territorios, nosotros los Chicanos habitantes y civilizadores de la tierra nortena de AZTLAN, de donde provinieron nuestros abuelos solo para regresar a sus raises y consagrar la determinacion de nuestro pueblo del sol, declaramos que el Grito de la Sangre es nuestra fuerza, nuestra responsabilidad, y nuestro inevitable destino.

Somos libres y soberanos para senalar aquellas tareas por las cuales gritan justamente nuestra casa, nuestra tierra, el sudor de nuestra frente y nuestro corazon. AZTLAN pertenece a los que siembran la semilla, riegan los campos, y levantan la cosecha, y no al extrajero europeo. No reconocemos fronteras caprichosas en el Continente de Bronce.

El carnalismo nos une y el amor hacia nuestros hermanos nos hace un pueblo asendiente que lucha contra el extrajero gabacho, que explota nuestras riquezas y destrosa nuestra cultura. Con el corazon en la mano y con las manos en la tierra, declaramos el espiritu independiente de nuestra nacion mestiza. Somos La Raza de Bronce con una cultura de bronce. Ante todo el mundo, ante norte america, ante todos nuestros hermanos en el Continente de Bronce, somos una nacion, somos una union de pueblos libres, somos AZTLAN.

CENTRO DE ESTUDIOS CHICANOS

The Centro de Estudios Chicanos at San Diego State College is the administrative liaison between and for all Chicano programs on the campus. Under the Centro fall the Department of Mexican American Studies, the Barrio Station, the Chicano Educational Opportunities Program, the High School Equivalency Program (for migrant students) and the Special Services Program (guidance and tutorial assistance for Chicano students); under the Centro will fall the newly created Publications Center and the projected Research Center and MECHA House. It should be understood that the Centro is purely an administrative center which operates: to enhance Chicano programs on campus, to develop new programs, to establish communication with Chicanos at other campuses and institutional entities, and to keep lines of communication continually open between the Chicano community on the campus and the Chicanos in the barrio. The Centro administration is never a policy making body, rather, it is an administrative facilitator. Common policy for Chicanos on campus is established by la Junta Directiva. This Junta is made up of twelve voting representatives: two faculty members from the Chicano Studies Program, two Chicano administrators, two community representatives (assigned by the Chicano Federation--a body encompassing all San Diego based Chicano groups) and six students assigned by MECHA (Movimiento Estudiantil Chicano de Aztlan). The MECHA chairman and the Centro administrative engineer are both non-voting ex-officio members.

The make-up of la Junta Directiva embodies two principles that are basic to the relative success of the Chicano community at San Diego State College in achieving some of its primary goals. The first principle is that the leadership and responsibility has been spread and shared by many members, both student and non-student, and, subsequently, "power" cannot be centered in the hands of one individual or a small group of individuals. The second principle embodied in la Junta is that of student governance. Since it was primarily the MECHA students that pressured for and initiated a large number of the Chicano programs now operational on campus, they continue to play a large role in the direction which these and future programs will take. Students, through their participation in la Junta, not only have a role in the policy making decisions, but they are involved in reviewing all prospective candidates for Chicano Studies and Chicano administrative posts. These two facets of the policy making function for Chicanos at this campus have provided the additional function of training new and sophisticated leadership and have provided the impetus for the production of La Bibliografia de Aztlan.

PREFACE

As a free and sovereign people whose "time has come" to define our future and to reorder our environment, we must begin deciphering those codes and symbols of the majoritarian culture that have kept us chained for the past one hundred and twenty-two years. For too long have we allowed others to define our role in life and the very essence of our existence; these definitions have invariably been from a perspective at once alien to the Chicano and, consequently, destructive. These definitions have traditionally been presented as sociological, anthropological, historical and cultural truths--the force of the written word that has been the gospel for white America.

Today, our community is beginning to turn this force around to let it feed upon itself cannibalistically; using the gabacho society's own symbols and terms we are destroying the "emperical truth" of white superiority.

With this in mind and in the spirit of El Plan Espiritual de Aztlan, we are attempting to provide articulate criticism, both negative and positive, for all Chicanos who are advancing La Causa, and for those non-Chicanos who, understanding and responding to the universal sense of carnalismo, are sympathetic to our cause. This publication, an annotated bibliography, brought together by the minds and hearts of many Chicanos in Aztlan, will point to the true potential for the Chicano community.

Centro de Estudios Chicanos

INTRODUCTION

Between 1920 and 1940 an increasing amount of literature precisely relating to Chicanos began to emerge. Social scientists and scholars, as well as Protestant and Catholic missionaries, produced significant publications of both scholarly and action-type interest.[1]

Since 1950, there has been a growing body of popular and scholarly literature on the subject of Mexican Americans.[2] Unfortunately, the fairly substantial volume of scholarly literature on Chicanos has failed to be included in the general textbooks on minority groups. Ralph Guzman writes:

> Most scholarly contributions are highly localized in scope and specialized in terms of academic disciplines. They are rarely couched in terms that relate the Mexican American experience to vast literature on

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[1]Emory S. Bogardus, Immigration and Race Attitudes (New York: D.C. Heath Co., 1928); see also Paul Taylor, Mexican Labor in the United States (Berkeley: University of California Press, 1928); Manuel Gamio, The Mexican Immigrant: His Life Story (Chicago: University of Chicago Press, 1931); George Sanchez, Forgotten People, A Study of New Mexicans (Albuquerque: University of Texas Press, 1949); Lyle Saunders, Cultural Differences and Medical Care: The Spanish-Speaking Population of the Southwest (New York: Russell Sage Foundation, 1954); Ruth Tuck, Not With the Fist (New York: Harcourt, Brace and Co., 1946).

[2]John Burma, Spanish Speaking Groups in the United States (Durham, North Carolina: Duke University Press, 1954); see also Celia S. Heller, Mexican-American Youth: Forgotten Youth at the Crossroads (New York: Random House, 1966); Florence R. Kluckhohn, "The Spanish Americans of Atrisco" in Florence R. Kluckhohn and Fred L. Stodtbeck, (eds.), Variations in Value Orientations (Evanston, Illinois: Row Peterson, 1961); Herschel T. Manuel, The Spanish Speaking Children of the Southwest (Austin, Texas: University of Texas Press, 1965); Julian Samora, La Raza: The Forgotten Americans (Notre Dame, Indiana: Notre Dame Press, 1966).

> other ethnic or racial groups in the United States. They are scattered over numerous journals or buried in unpublished dissertations or fugitive materials which are difficult to obtain.[3]

The study of minority populations and their relation to society has long been a concern of the social science. It is generally recognized that the condition of any minority group depends critically on the complex interactions between the minority group members and those of the dominant society. In the study of the attitudes and culture of a minority group, therefore, it is crucial that such studies not be a distortion of the facts.

An examination of the literature relating to Chicanos supports Octavio Romano's thesis that many of these authoritative texts " . . . used in a variety of institutional agencies from schools of medicine, departments of social welfare, to departments of employment and other governmental agencies . . ."[4] have indoctrinated the majority, as well as Mexican Americans, with a distorted and stereotyped view of Chicanos.

Romano expresses deep concern that,

> . . . contemporary social science views of Mexican Americans are precisely those held by people during the days of the American frontier. In short, there has not been any significant change in views toward Mexican-Americans for the past 100 years. Certainly this is not progress at all. What we have instead, are contemporary social scientists busily perpetuating the very same opinion of Mexican culture that were current during the Mexican-American War. The opinions were, and are, pernicious, vicious, misleading, degrading, and brainwashing in that they obliterate history and then re-write it in such a way as to eliminate the historical significance of Mexican-Americans, as well

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[3]Ralph Guzman, "Bibliographical Essay, "Mexican American Study Project Advance Report 3 (Los Angeles: Division of Research, Graduate School of Business, University of California, 1967), p. XIV.

[4]Octavio Romano, "The Anthropology and Sociology of the Mexican-Americans: The Distortion of Mexican-American History," El Grito, Fall, 1968, p. 17.

as to simultaneously question the legitimacy of their presence in contemporary society.[5]

Social scientists have relied on the generalizations of other social scientists and authors, which were made without adequate examination or analysis, and have consequently supported and re-inforced the stereotyping process. Specifically the use of such cultural constructs as fatalism, concepts of time, attitudes toward dependency, machismo, and traditionalism have served to distort the group characteristics of the Chicano.

Guzman, testifying at the Cabinet Committee Hearing on Mexican-American Affairs in 1967, stated:

> A romanticized picture of reality has obscured the salient problems of these people. Certain cultural anthropologists, among others, have unduly transmitted aspects of the Mexican-American people into presupposed patterns of behavior. They have swindled the American people into believing that the quixotic and picturesque represent permanent cultural essence. And they have also performed a grave disservice to the government as well as the community of scholars. To establish elaborate exegesis from the fact that some members of this minority group may have a rural sense of time; that some of them may remain dependent upon the local curandero; that some males remain obsessed with a notion of machismo; and that others have an overriding sense of social fatalism is not only disingenuous it is a cruel hoax.[6]

In 1966 Celia Heller wrote ". . . Parents, as a whole, neither impose standards of excellence for tasks performed by their children nor do they expect evidence of high achievement."[7]

In his essay, "The Anthropology and Sociology of the Mexican-Americans: The Distortion of Mexican-American History,"

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[5]Ibid., p. 24.

[6]Ralph Guzman, "Ethics in Federally Subsidized Research--the Case of the Mexican American," The Mexican American, A New Focus on Opportunity (Washington: Government Printing Office, 1968), p. 246.

[7]Celia S. Heller, Mexican American Youth--Forgotten Youth at the Crossroads (New York: Random House, 1966), pp. 37-38.

Romano points out that the traditional culture concept, as employed by social sciences in depicting the Mexican-American, is a passive concept and by its very nature presents the Chicano as an ". . . ahistoric people--with a place in history reserved for them only when they undergo some metamorphosis usually called acculturation. As a consequence, Mexican Americans are never seen as participants in history, much less generators of the historical process."[8]

Scrutinizing the works of the following social scientists, Romano cites excerpts from the "authoritative" works of Munroe, Edmonson, Celia S. Heller, Florence Kluckhohn and Fred Strodbeck, William Madsen, Julian Samora and Richard Lamanna, Lyle Saunders, and Ruth Tuck as classic examples of "traditional culture" findings and the ahistoric point of view. Romano has examined the writings of these authors in detail, aware of the fact that these works are employed in the educational training of professionals as well as in race and ethnic relations courses in colleges and universities.

A review of these and other works would indicate that Romano's objection to the traditional culture approach is more than justified.

In the late 1920's and the 1930's Emory Bogardus wrote several seminal studies[9] including the text, The Mexican in the United States. In this work, Bogardus wrote:

> The father views large numbers of children carelessly . . . the mother may take a somewhat fatalistic attitude. If she be religiously trained, she is likely to view her brood as gifts from God. Her fatalism is illustrated by her belief that one more child more or less does not matter. If a baby dies, it is God's will; there is one less mouth to feed; there will be another one along soon.[10]

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[8]Romano, "The Anthropology and Sociology of the Mexican-Americans: The Distortion of Mexican-American History," El Grito, Fall 1968, p. 14.

[9]Bogardus, Immigration and Race Attitudes (New York: D.C. Heath and Co., 1928); see also Bogardus, The Mexican Immigrant (Los Angeles: The Council on International Relations, 1929).

[10]Bogardus, The Mexican in the United States (Los Angeles: University of Southern California Press, 1934), pp. 24-25.

Bogardus continues:

> . . . unfavorable climatic conditions in certain sections of Mexico, inadquate food, and a dull social life have combined to make "a lazy Mexican."[11]

And further:

> Unskilled Mexicans as a class require supervision. Without someone directing them, they are likely to take time off freely. They live so largely in the present that time is not commercialized as with us. Their wants ordinarily are not aroused as are ours, and consequently they do not drive themselves as we drive ourselves.[12]

He continues:

> The Mexican has often been pauperized by cheap publicity methods of philanthropy. In effect, he has been taught to look for gratuities, and he has been dissatisfied if he did not receive as good a dole as he expected. He has even been known to secure several Christmas baskets at the same Christmas season from different kind-hearted organizations.[13]

More than thirty years later, in 1966, Celia S. Heller wrote:

> The note of fatalism in the attitudes and behavior of Mexican-Americans springs from the orientation that the environment cannot be controlled. As for time orientation, the former (Mexican) stresses the present and the latter (Anglo American) the future. Mexican-Americans regard the future as both vague and unpredictable. Planning for the future, so characteristic of American culture, is therefore not their way of life.[14]

And in 1967, Julian Samora and Richard Lamanna wrote:

> The very nature of some of the value orientations of the Mexican-American presents a barrier to their

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[11] Ibid., p. 33.

[12] Ibid., p. 43.

[13] Ibid., p. 49.

[14] Heller, Mexican American Youth, pp. 19-20.

> rapid assimilation. There is a note of fatalism and resignation in the attitudes and behavior of the residents and an orientation to the present (not unlike that described by Kluckhohn in connection with the Southwest) that would have to change somewhat before they could be expected to achieve significant changes in their social situation.[15]

Romano stresses the fact that Chicanos as well as the Mexican immigrants ". . . have not simply wallowed passively in some teleological treadmill, awaiting the emergence of an acculturated third generation before joining in the historical presence of Mexican Americans in the United States."[16]

Romano cites events ranging from the strike call in 1883, when hundreds of cowboys in the Panhandle went on strike under the leadership of Juan Gomez, to the agricultural strikes of the 1920's and 1930's in California, Arizona, New Mexico, Texas, Idaho, Colorado, Washington and Michigan. Among the labor movements was the formation of La Confederacion de Uniones Obreras in southern California in 1927 and the organization of the union La Liga Obrera de Habla Espanola in the 1930's. The latter organization represented 8,000 members.

Despite the well documented events which destroy the ahistorical analyses of the Mexican Americans, Ruth Tuck, in 1946, wrote:

> For many years, the (Mexican) immigrant and his sons made no effort to free themselves. They burned with resentment over a thousand slights, but they did so in private . . . Perhaps this passivity is the mark of any minority which is just emerging.[17]

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[15]Julian Samora and Richard A. Lamanna, "Mexican Americans in a Midwest Metropolis, A Study of East Chicago," Mexican American Study Project Advance Report 8 (Los Angeles: Division of Research, Graduate School of Business, University of California, 1967), p. 135. See Guzman.

[16]Romano, "The Anthropology and Sociology of the Mexican-Americans," El Grito, Fall 1968, p. 14.

[17]Ruth Tuck, Not With the Fist (New York: Harcourt Brace and Co., 1946), p. 198.

Portrayal of the Chicano "burning with resentment" has been freely borrowed by other social scientists in their writings.

Romano stresses the significant fact that Chicanos are a richly complex, pluralistic people who cannot be described by the stereotyped assimilationist point of view, which argues that the sooner the Chicano abandons his "traditional culture" for the dominant cultural values the better off he will be.

In his essay, "The Historical and Intellectual Presence of Mexican Americans," Romano analyzes the pluralism and survival of the important Mexican intellectual and activist schools of thought which were carried to the United States by the refugees of the Mexican Revolution of 1910. After 1911, the major exodus of Mexican refugees to the United States took place. Among these refugees were such people as Jose Vasconcelos, author and later Secretary of Education in Mexico; Adolpho de la Huerta, Provisional President (1920); Jose Maria Maytorena, governor of Sonora; and Ramon Puente, doctor, teacher, and journalist. These exiles, among others, brought their vigorous and vital ideologies and philosophies to the North with ". . . the Revolution their cultural past and reintegrating it at a professional and intellectual level."

It is evident from a review of the literature that many social science studies of the Chicanos in the United States have tended to regard this group from an ahistoric, traditional cultural concept point of view. Such a passive concept, denying the Chicano's participation in history and viewing their culture as a retreat from acculturation, is fallacious and historically inaccurate.

Current minority philosophy includes the concepts of "self-determination" and "community control." It is our belief that just as important is the concept of "self-identification." For over one hundred years Mexican Americans have been analyzed and written about. Lazy, indolent, child-like, passive, dirty, ruthless Mexicans have been created by the whims of distorted historical interpretation; greasers, spics, bandits and frito bandidos have resulted from bigoted literary works and commercial shenanigans; the creation of a negative stereotype of the Mexican people of the Southwest United States has been aided and abetted by biased sociological studies and erroneous anthropological surveys. Very few Chicanos have had a hand in telling their story; almost the entire body of the literature on the Mexican American has been written by Anglo-Americans and has been, in the main, negative and damaging.

The purpose of this annotated bibliography is to objectively review the literature that has been written on the second largest minority, the Chicano. This literature has been (1) biased and has perpetuated long standing negative stereotypes of the Chicano that have in no way aided American society to better understand the problem nor aided the Mexican American to solve it, (2) or, it has been of such paternalistic and apologetic nature that it has inadvertently reinforced the negative stereotypes and worsened the problem.

Ernie Barrios

TERMINOLOGY

The word Chicano has always been used by Mexicans in Mexico. It is not new. But today it is used with different connotations. Although in the past it was applied to lower class Mexicans by the upper class, it now signifies a complete person who has an identity, regardless of class. In the past a Mexican American was not considered an American; he was hyphenated--Mexican-American. He was looked down upon by Anglos. If the Chicano goes to Mexico he is considered a Pocho, a person who is not quite Mexican. He is too agringado (Anglicized). So, the term Chicano has been chosen by the Mexican-American youth to identify themselves. The Chicano is basically any person of Mexican ancestry who calls himself a Chicano. It provides a sense of identification not given to them by the majority of people in the United States. This word not only furnishes identity; it carries a whole philosophical meaning. A Chicano is a person who is proud of his heritage, a person who is responsible and committed to helping others of his people. 1

An Anglo is any person who is not Black, Indian, Asian or Latin. In essence an Anglo is any person not in the Third World. The term Anglo is used to identify any person outside the categories named regardless whether they are sympathetic or not. The word Anglo does not carry any negative connotations. When negative connotations are intended, Anglos are referred to as gabachos.

Mexican-American. This term carries negative connotations for two reasons. First, most people in the movimiento consider it as a word coined by Anglos to imply that Mexicans in the United States are not equal to Americans--that is, Anglos. Second, Chicanos consider other Mexicans who identify themselves as Mexican-Americans as people who want to be Anglos and are ashamed of their heritage. The difference between a Mexican-American and a Chicano is a philosophical and ideological one.

Raza. Raza is a term literally meaning race, but when most Chicanos refer to themselves as La Raza they do not mean a separate biological race. What is mainly implied is a feeling of community, of awareness of a certain bond of kinship.

Raza as it is used by Chicanos applies not only to a feeling that there is a common bond among themselves, but to all people of Latin America.

Barrio. Quite simply, this word refers to the Chicano neighborhood. Any neighborhood where Chicanos live is a barrio. Implied in this term is that it is an area of poverty, but this is not always true.

[1]Garcia, Richard A., Political Ideology: A Comparative Study of Three Chicano Youth Organizations, Unpublished Master's Thesis, University of Texas at El Paso, August 1970.

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CONTEMPORARY CHICANO HISTORY

Adair, Doug. "Cesar Chavez's Biggest Battle." The Nation, 205 (11 December 1967), pp. 627-628.

The author discusses the problems faced by the United Farm Workers in their efforts to unionize the agricultural industry. Adair (Texas editor of "El Malcriado") details instances of grower influence on federal agencies. He discusses the discrepancy between the Labor Department's verbal opposition to the use of "green card" strike breakers and its allowance of thousands of braceros to harvest California tomatoes and grapes as well as Texas melons.

Familiar with the tactics of Texas growers, the author cites cases of harassment by public officials in the state. The use of Texas Rangers as a growers' police force to arrest strikers, the tying up of bail money by not bringing the workers to trial, and the cooperation of judges with growers in signing restraining orders to outlaw picketing, are a few examples which Adair discusses. This article is recommended for: Chicano contemporary history, literature, and social welfare.

Alisky, Marvin. "The Mexican-Americans Make Themselves Heard," The Reporter, 36 (9 February 1967), pp. 45-62.

The author discusses the growing political involvement of Mexican Americans at the state and federal level. Beginning with the walkout from the Federal Equal Employment Opportunities Regional Conference in Albuquerque in March of 1966, which he cites as a signal that Mexican-American leaders would no longer permit the status quo situation in the Southwest, Alisky presents evidence that Mexican American leadership is turning away from insensitive Democratic politicians who have not responded to the needs for social and economic mobility of this major Southwestern minority group. The author discusses the views of this group who are increasingly making their voices heard in the political arena. Recommended for: Chicano contemporary history, Community Organization, Political Science and Social Welfare.

Allen, Steve. The Ground is our Table. Garden City, New York: Doubleday and Company, Inc., 1969.

In this book, Allen tries to call the attention of the public on economic, social and cultural situations of the Chicano farm-workers. Due to their low paid and unstable job, the farm workers tend to live in conditions of misery. They have poor housing, serious health problems and low level of education. Allen deals with the bracero program which expired in 1964 and the consequences that this abolition had on the agribusiness and the grower's reaction. Finally, he describes the development of the Delano strike and the intervention of the Catholic Church supporting the movement. Allen's style is very passionate; throughout the book he expresses his own feelings and reactions on the different individual cases and situations that he describes, losing, in this way, his objectivity. Recommended for Chicano history, sociology and political science.

Anonymous. "Storm Over Braceros." School and Society, 85 (21 January 1965), p. 20.

This is a very interesting article on the agreement of the American Government with Mexico to allow the entry of 100,000 braceros to this country. The agreement engendered a series of controversial opinions when the Congress refused to renew it after its being in operation for 13 years. The article deals with the opinions of the supporters and opposers of the agreement. The opposing faction maintained that the braceros were being underpaid and condemned to do the hardest work, increasing unemployment in the Southwest, while the supporters, mainly formed by the growers, defended themselves and the agreement by maintaining that the braceros earned more money than they would have in Mexico, and that the American workers did not want to do "stoop" labor.

This article is very successful in presenting the two controversial opinions and their social implications. It is highly recommended for Chicano Studies courses, such as contemporary Chicano history, community organization, for Social Welfare and Sociology.

Bogardus, Emory S. "Current Problems of Mexican Immigrants." Sociology and Social Research, 25 (September-August, 1940-41), pp. 166-174.

The author concerns himself with the tenuous situation of Mexican immigrants in California during the early years of the 1940 decade. He discusses threats to this group arising out of American fears for their national security, and gives his readers an insight into the emotional climate which would allow deportation or concentration camps to be seriously suggested.

Bogardus points out the economic and cultural contributions of the Mexican immigrants, and appeals for justice and understanding of this group. This article is recommended for Chicano Contemporary History, Sociology, and Social Welfare.

Burma, John H., ed. Mexican-Americans in the United States: A Reader. Cambridge, Massachusetts: Schenkman Publishing Company, Inc., 1970.

Burma's book offers little new in the field. He has compiled many well known articles on the Chicano, many of which are excellent and others that are frankly weak. His organization is the strong point of the book. Nonetheless, the variety of articles collected save the researcher the trouble of collecting them, while the beginner is exposed to some basic material. Outstanding among the essays is Ernesto Galarza's "La mula no nacio arisca . . ." This is recommended for Chicano History, Sociology and Political Science.

Burma, John H. Spanish-Speaking Groups in the United States. Durham, N.C.: Duke University Press, 1954.

Burma's book surveys the history of all of the Spanish-speaking groups in the United States, but his topic proves to be too vast for the space allotted. He draws heavily from Carey McWilliams in his sections on the Mexicano, but lacks McWilliams' literary skill. Today, Burma's book offers little to the reader except for the fact that it represents one of the first surveys published in the field. This book can be used in Contemporary Chicano History.

Dunne, John Gregory. Delano: the Story of the California Grape Strike. New York: Farrar, Strauss, and Giroux, 1967.

Delano, by John Gregory Dunne, is a readable account of the grape strike to the time of the DiGiorgie signing. It is a generalized chronology containing general interpretations of a critical period in the strike that became "La Causa." But to the novice or the newly aware, it is an adequate source of information. Dunne brings out the candid views of Chavez, the new-left types who supported the strike, the "huelgistas" who suffered in silence for their dreams, the Teamster-NFWA conflict, and the racial overtones of the huelga. The philosophy of "huelga" is presented in a simple and general writing and prepares the new researcher with a broad overview of the entire situation.

Dunne ends the book with a pessimistic viewpoint; although he is a bit inclined to editorialize throughout the book when the stubbornness of the growers is too much for his liberal sense of values, it is in the last page that he editorializes heavily. This book can be used in introduction courses and in Chicano history.

Gallarza, Ernesto. Merchants of Labor: The Mexican Bracero Story. Santa Barbara: McNally & Lofting Publishers, 1964.

This work constitutes the best documented case history of the Mexican farm workers in California, essentially covering the period between 1942 and 1960, but providing the reader with valuable information on the historical background of the farm workers and of the agribusiness in the United States.

Galarza's literary style is such that the reading of this objective study is far from the traditional boring presentation of facts. The author's genuine feeling for the plight of the farm worker, with whom he shared and lived experiences as a farm worker himself and later as a labor organizer, permeates the volume. This gives the book a unique literary style in which factual information is presented and analyzed; however, elucidation in terms of its human implications is also contained in the work. In a sense, Merchants of Labor is the collective biography of the California farm workers, native and foreign.

The exhaustive references to basic sources of information constitute the most important aspect of Galarza's work. The

terminology he uses is a key factor in the exposition of his argument. It stands out as an integral part of the book, adding to its conceptual clarity and to the power of its logic, facilitating understanding of the vast repercussions of those facts and events discussed.

The topical arrangement of the book in which a chronological approach is employed for each issue touched upon, allows for flexible reading assignments. Merchants of Labor is an excellent basic reference book for all Chicano Studies courses in the areas of political science, economics, history, sociology, and contemporary issues.

Gamio, Manuel. Mexican Immigration to the United States. New York: Arco Press and The New York Times, 1969.

This book is a republication of a study done by Gamio in 1926-27. The book deals with the Mexican immigrant before he comes to this country, once he is here, and his situation if he returns to Mexico. Gamio describes the Mexican immigrant wage earner, interracial relations, and his mentality, songs, religion, attitudes, institutions, food, clothing and social mobility. In the conclusion, Gamio deals with immigration policy and gives some suggestions for the control of immigration. Statistical data are presented throughout the book. This study was ahead of its time for the reader finds in the book many of the ideas that are now directing the Chicano Movement.

Mexican Immigration to the United States is a reliable source to gaining an understanding of the Mexican immigrant. The book is highly recommended for Chicano Contemporary History, Chicano Culture, Anthropology, Sociology and Social Welfare Courses.

Hearing before the United States Civil Rights Commission. Hearing Held in San Antonio, Texas, December 9-14, 1968. Washington, D.C., U.S. Printing Office, 1296 pp. including index.

This document records the complete text of the notes taken during five days of testimony before the members of the commission to investigate allegations that citizens were deprived of their vote by reason of their race, color, religion or national origin; in addition, the hearing was held to investigate allegations of denial of equal protection under the laws; also to investigate sworn allegations

of vote frauds in federal elections. Included in the text are the following: statements by the chairman, on rules and other; depositions by scores of witnesses; texts and illustrations of sixty-four exhibits and additional documents entered. This detailed index numbers forty-six pages. The publication would be useful in the study of law and the Chicano, sociology, history and as a manual of reference for those concerned.

Kibbe, Pauline R. Latin Americans in Texas. Albuquerque: The University of New Mexico Press, 1946.

This book is a very perceptive description of the Mexican-American style life in Texas. The author is able to present the economic, political, social and cultural factors that affect their lives. She provides for the reader their historical background, offering a clear understanding of the Mexican-American. Based on her own work with Mexican-Americans during the 1940's and on statistical data, she has developed interesting material to read, and challenging questions emerge throughout the book.

This book is highly recommended as a historical source for Chicano Studies courses. Also recommended for: Contemporary Chicano History, Chicano History, Education, Sociology, Anthropology, Social Welfare, Research.

Lord, Walter. A Time to Stand. New York: Harper and Brothers, 1961.

For a long period, the education received in elementary schools had a negative influence on Mexican-American children, who found no Mexican model to follow in their books. Mexicans are usually described as being cowards and tyrants in their history books. This book departs from such a traditional point of view by offering an objective and historical description of the battle of the Alamo. Through his narrative, Lord presents to the reader a series of Spanish and American documents and manuscripts, newspapers and recorded interviews. Lord's personal style makes this book easy to read, and leaves the judgment to the reader. Recommended for: Chicano Studies, Mexican History, Literature, Education.

Matthiessen, Peter. Sal Si Puedes: Cesar Chavez and the New American Revolution. New York: Random House, 1969.

Matthiessen in Sal Si Puedes discusses the plight of the migrant workers and problems facing them: abysmal living conditions, exposure to dangerous sprays, a 1967 average income of less than $1,500, housing codes specifically excluding laborers' camps, violations of child-labor regulations, exclusion from Social Security and Workmen's Compensation, filth and illness and an infant mortality rate 125 per cent higher than the national level.

The plight of the migrant workers, according to the author, is part of a multifaceted evil, "related to all of America's most serious afflictions: racism, poverty, environmental pollution and urban crowding and decay--all of these compounded by the waste of war." Matthiessen's book is recommended for history courses.

McWilliams, Carey. North From Mexico: The Spanish-Speaking People of the United States. New York: Greenwood Press, 1968. 324 pp.

The author develops the theme of the Hispanic heritage of the Southwest into two parts: the Spanish, and the Mexican Indian. In smooth flowing fashion, McWilliams presents a scholarly perspective of the Mexican-American experience as the secular or profane counterpart of the enshrined Spanish tradition of the Southwest. His book documents in an anecdotal-descriptive style the fundamental historical aspects of the problems of today. He provides detail and insightful understanding to human reaction and he provides much comment and conclusion that is not found in most objectively written contemporary history books. This is highly recommended reading to students of anthropology, sociology and history dealing with the Mexican-American experience.

McWilliams, Carey. The Mexicans in America. New York: Teachers College Press, 1968.

The author divides this concise but revealing treatment of the Mexicans in America into a historical resume of the settlement in the Southwest and other areas of the United States. He provides population statistics for the areas

described and indicates how the "Spanish-speaking people were literally trampled underfoot" by the thousands of newcomers who swept into the Southwest after 1848. He points out the basic reasons for conflicts and resentments. He also points out areas of assimilation, not only of the Spanish-speaking to Anglo ways, but areas in which the English-speaking segment has assimilated much of the language and ways of the Spanish-speaking.

He offers a short bibliography with well known writers on the Mexican-American experience and suggestions for field trips in the Southwest.

White, Owen P. Texas: An Informal Biography. New York: G. P. Putnam's Sons, 1945.

The author of this book attempts to describe the historical development of the state of Texas. In doing this, White projects his own opinions on the events and characters of Texas history. For example, he describes a picture that is controversial with the traditional historical point of view. In addition, White tends to minimize the actions of the "traditional heroes" and give more attention to lesser known figures. The author's style is satirical and because of this style, the reader may lose interest, for White seems to be dealing in a satirical rather than in a reliable description of historical events. The book is not recommended specifically for any course, but as supplementary reading in all areas.

EDUCATIONAL MATERIALS

Abraham, Willard. "The Bilingual Child and His Teacher," Elementary English, 34 (1957), pp. 474-478.

The author suggests that many children who are labeled "bilingual" upon entering school are actually monolingual in a language other than English, a fact which adds problems for the already confused child. The emphasis of the article is on preparation of teachers for bilingual and non-English-speaking children. The author includes the plan for a course offered at Arizona State University in "The Curriculum for and Methods of Teaching the Bi-Lingual Child." Additional information on what should be included in teacher preparation is given.

Altman, Robert A., and Patricia O. Snyder. Editors. The Minority Student on the Campus: Expectations and Possibilities. (Proceedings of the 12th Annual College and University Self-Study Institute sponsored by the Center for Research and Development in Higher Education, the University of California, Berkeley, and the Western Interstate Commission for Higher Education.) Boulder: WICHE, 1971.

The Minority Student on the Campus is an anthology of papers presented at the 12th Annual College and University Self-Study Institute. Significant in this year's institute is that the presentors were chosen on the basis of their relevance to today's social scene, unlike previous years in which academic background was the primary basis for participation. The anthology, thus, is timely. It presents the voices of a group of young and articulate social activists in the field of higher education and represents the spectrum of America's minority communities. This book is highly recommended for general teacher training programs.

Recommended specifically for Chicano Studies are several papers presented by Chicanos who have been active in MECHA,

and in recruitment, curriculum development affairs in higher education:

A Chicano Student's Perspective of the White Campus
Anna Nieto Gomez

The Communication Gap
Eliezer Risco-Lozado

Orientation in Counseling Services for Minority Students
Frank Canizales

Admissions and Recruitment: a Glaring Reality in Minority Education
Rene Nunez

Chicano Studies
Jesus Chavarria

The Minority Student on Campus is highly recommended for use in Chicano Studies in the areas of Education, Political Science and Urban Affairs.

Anderson, Theodore. "Bilingual Elementary Schooling." A Report to Texas Educators, University of Texas at Austin.

This report sets forth the many points of agreement among Texas educators about bilingual education: desirability for every child to become fluent in Spanish and English; that children first speak their mother tongue, and therefore should first learn to read and write this and gradually learn a second language; that this lends itself to self-confidence and personal satisfaction, that bilingual education is not merely an ESL program; that Tex-Mex and dialects in general are perfectly appropriate and good; that the school merely broadens the language and experiences.

A review of bilingualism throughout the world was presented and then its history in the United States up to the present Title VII act. It shows the variety of types of programs in the United States. The presentation made suggestions for bilingual programs to those responsible for them.

Ballesteros, David. "The Foreign Language Teacher and Bilingualism." Hispania (1969), pp. 876-878.

The main idea brought out by Mr. Ballesteros is that the United States may have an official language but not an official culture. He points out that biculturalism is enhanced by bilingualism. It is up to the foreign language teachers of this country to promote bilingualism, not in a two or three year secondary program but an ongoing progressive program throughout the school years. His message is that we will survive only if we learn to understand and respect each other. Bilingualism for the English speakers as well as the non-English speakers will set the monolingual as the "culturally deprived."

Beals, Ralph L., and Norman D. Humphrey. No Frontier to Learning: the Mexican American Student in the United States. Minneapolis: University of Minnesota Press, 1959.

No Frontier to Learning is the third in a series of monograms dealing with the "complex process involved in cross-cultural education." This particular study sponsored by the Committee on Cross-Culture Education of the Social Science Research Council, deals with the Mexican student in the United States.

The study, which took place in 1952, is based upon interviews with Mexican students at U.C.L.A. and upon written materials received from students at several other colleges and universities. This was followed up by interviews of returning students in Mexico City and Guadalajara.

The study attempts to deal with the nature of Mexican culture, the experiences of Mexican students in the United States, background information of the students and changes in opinions and attitudes that occur while in the United States, by studying a selected group of these students. These changes form, then, the basis for Beal's and Humphrey's study to determine whether the Mexican student returns to his native country with the ability to use new knowledge and skills.

The study is superficial and without real importance other than to those curious about the attitudes toward American education of a few Mexican students. In addition, the small size of the samples and unscientific method of sampling put

in question the validity of the findings. Nevertheless, this book could be used in Chicano Studies to get a feeling of how some Mexican students have felt about American education. It could be used in Education and Sociology.

Bell, Paul W. "An Instructional Program for Spanish Speaking Elementary School Pupils." Bilingual Education, Miami, Florida (May 1964), pp. 1-10.

In light of the fact that the traditional instructional program for middle-class English-speaking children is inadequate for non-English speakers, the author presents a program designed specifically for Spanish speaking children who cannot speak English. The latter may be divided into two groups--those who cannot read or write Spanish in addition to not being able to speak or understand English, and those who can. The author discusses the necessary elements of a program for the first group: grouping; English as a second language; limited development of reading and writing in English; activities of music; art, and physical education; and limited instruction in science, health, social studies, and math. The instructional program for the non-English-speaker who is literate in the mother tongue is slightly different, but still emphasizes the learning of English as a second language. A program for bilingual children should include literacy training in Spanish.

Black, Willard H. "Characteristics of the Culturally Disadvantaged Child." Reading Teacher, vol. 18, no. 6 (March 1965), pp. 465-470.

This article gives a general analysis of the nature of being "culturally disadvantaged." Salient points which are relevant are: lack of language training (this is not culture specifically); limiting of concepts; and resulting inability to abstract successfully. Note that culturally disadvantaged is the author's term. From the reading, one draws the conclusion that the problem is not necessarily cultural but definitely economic.

Brooks, Nelson. Language and Language Learning: Theory and Practice. 2nd ed. New York: Harcourt, Brace and World, Inc., 1964.

This text on general linguistics has been rather popular. It is written in language the layman would understand. The author's basic linguistic theory gives emphasis to the cultural aspect in language learning. This work would be useful to students and teachers learning to construct language lesson plans in the audio-lingual method, since it is a general linguistics textbook with a fairly clear statement concerning the basic theory of language and language learning. In Chicano studies, this book would be appropriate in Education and Spanish.

Burbeck, Edith. "Problems Presented to Teachers of Bilingual Pupils." California Journal of Elementary Education, August, 1939.

Burbeck believes that the problem of bilingualism has not always received sufficient consideration in public schools. The result has been a high rate of retardation and failure among groups of foreign children in elementary schools.

To alleviate the problem, Burbeck suggests that educators should seek to develop a curriculum that is flexible enough to meet the needs of the individual child. They should begin with the child where they find him, the present society; but society not being the same for all children, the problem for the teacher is first to know the child, his background, culture, language, home, community, health and interests.

The author goes on to describe examples of methods to teach bilinguals; one method developed and showing satisfactory success was tried for seven years in La Jolla, California.

Named the incidental method, its curriculum consisted of studying nature and industrial activities and history through retelling and dramatization. Very little writing was done or formal subjects taught. In this way the teaching of English was incidental, for the main objective was "the improvement of pupils' activities in normal life." When the group was tested on formal subjects the norms compared with average American schools.

Carter, Thomas P. Mexican Americans in School: A History of Educational Neglect. New York: College Entrance Examination Board, 1970.

Carter deals with the "Mexican educational problem" from a new perspective, insofar as educators are concerned. "Questions related to the school's obvious failure with Mexican Americans have bothered me for years," he says, and then goes on to analyze such topics as cultural deprivation, separation and isolation, remediation, and intellectual capacity from this perspective. This book is a necessity for the study of the Chicano in Education.

Cooke, Henry W. "The Segregation of Mexican-American School Children in Southern California." School and Society, June, 1948.

The point of Cooke's article is to study the phenomenon of discrimination within the public schools--"the place above all others where it should not exist." The author cites where schools for "Mexicans" and schools for "Americans" have been a custom in many a Southern California city. It mattered not that the Mexicans were born in the United States; neither did it matter that many had a command of English or that there was no legal basis for their segregation. Under a law amended in 1893 it was possible to segregate Indians and Mongolians in California's public schools. To many administrators this included "Mexicans." But since 1947 a new legal situation has maintained that it is illegal to segregate any ethnic group. Yet this practice still continues today. The result of a case in Santa Ana, California, in Westminster School District vs. Mendez changed this law.

Discrimination of this sort, however, still exists and extends in different areas of education; although a Mexican will be allowed to attend an Anglo school he will be deprived of the right to acquire a satisfactory education, this deprivation stemming from the lack of proper counseling.

Coral Way Elementary School, Dade County Public Schools, Miami, Florida. "Program Description." The Center Forum, vol. 4, no. 1 (Sept. 1969), pp. 24-26.

This is a description of a bilingual education program from grades 1 through 6 whose goal is to produce literate, educated bilinguals. Classes are balanced; for language spoken, a team teaching approach is used in which one teacher is English-speaking and one Spanish-speaking. All lessons are given in both languages. The article describes personnel and teacher training, curriculum and materials, testing and evaluation and parent community roles.

Daustin, Helen. "Bettering Inter-American Relations in One Small Elementary School." California Journal of Elementary Education, Nov. 1943.

The author relates the effort begun in 1942 to arouse the public schools of the nation to undertake a program for improving Inter-American relations. The main reason for such a program was to show how necessary to the war effort was the United States' relationship with Latin America. The author goes on to discuss how educators accepting these premises participated in developing programs in the schools (this article demonstrates an example of one small elementary school).

The program consisted of teaching songs in Spanish instead of English, observing and discussing pictures of Latin America, plants and animals and crafts and even learning a few words. The success of this program and many like it was in a change of attitudes by whites to Mexicans and vice versa.

De Leon, Marcos. "Wanted: A New Educational Philosophy for the Mexican-American." California Journal of Secondary Education, 34 (Nov. 1959).

Mr. De Leon considers a question which confronts the Mexican-American in the United States; it has to do with the education and progress of the Mexican-American (all Spanish surnamed) minority.

He believes that this minority is "shunted . . . into barrios" where he is forced to live unwanted by the rest of the

community. This results in: (1) affecting the normal functions of group living for them; breakdown of mores, family and language, and (2) interfering with individuals' efforts in adjusting to American society.

Whatever progress by the Mexican-American in education and the community that has been made is attributed to his becoming aware of his non-acceptance by the Anglo society; finding dignity within himself and in his ethnic background and sacrificing ethnic integration and assimilation by excelling in education and other professions.

De Leon recommends that educational procedures should be directed towards developing more favorable conditions in order to guide Mexican-Americans and to fulfill the needs arising from a bicultural life: (1) to incorporate processes of diffusion and assimilation and (2) to establish objectives within education as a means for making the Mexican-American's cultural assimilation a more stable process in line with his own cultural traits.

Dickerson, R. E. "Some Suggestive Problems in the Americanization of Mexicans." Pedagogical Seminary, Jan. 1937, pp. 288-297.

The title of the article summarizes the contents of the article itself. Before Dickerson goes about presenting his suggestions of how to go about Americanizing Mexicans, he states how he views them. He looks at Mexicans as inferior beings and concludes that their lack of education is the result of: (1) economic pressure, (2) social heredity and home environment, and (3) the fact that Mexicans are instilled with more or less primitive habits of living, devoid of American influences. He further asserts that to be retarded, to have primitive habits of living and to be illiterate is to be Mexican.

Dymek, Dolores Tejeda. "Spanish Students and their Problems." Sierra Educational News, vol. 34 (Nov. 1938), pp. 20.

The author relates problems which confront the Spanish-speaking students who undertake to study their native tongue. She discusses how many of these students who have an inadequate knowledge of English or an inferior Spanish go through the

regular "customary procedure" in being placed in Spanish classes.

The first step and possibly the most drastic for the student is for him to be sent to a Spanish teacher who is expected to decide in which class he should enroll. Generally, the student will read aloud passages from a text and converse in Spanish with the teacher. Having a speaking knowledge of the language, he will do both quite well and be placed in an advanced class.

Rarely is the student familiar with the fundamentals of his language; consequently his being placed in an advanced class only further hinders his understanding of the basic fundamentals of Spanish. This is considered a result of improper counseling.

"Educational Opportunity Program at U.C.L.A." California Education, Sept.-June 1965-66.

This is a summary concerning the first group of students who enrolled at U.C.L.A. under the E.O.P. office. The first report on the achievements of these economically and environmentally disadvantaged students was quite encouraging.

Although they were all from deprived backgrounds, the overall group of 24 freshmen achieved an overall grade point (G.P.A.) higher than the overall grade average of all entering freshmen entering from public high schools to five campuses of the University of California system. Of this group 83% made a G.P.A. of C or better, 20% made a B or better. This consequently demonstrated that given the opportunity, educationally neglected students can succeed.

Edwards, Esther P. "Migrant Children in Public Schools--Needs and Proposals." Harvard Educational Review, Winter, 1960.

The title defines the contents of the article. The author presents additional background information on the migrant; in America they are "at the bottom of the barrel" economically, socially and educationally. In general they are the sharecroppers, the small tenant farmers who have lost their farms to mechanization and have no other skill and move from place

to place following seasonal crops in order to live.

Education for the child of a migrant is difficult and the child, on the average, falls three years behind the non-migrant child. To help these children the author proposes a program similar to one developed in Fresno County, California, one place where the population increases at harvest time as the result of the influx of migrants.

This teaching was begun in a sort of workshop method in which pupils were given problems of immediate personal importance. The child's skills were systematically analyzed in the "Three R's," after which he was taught at his own level through grouping and individual instruction. It was recognized that the children needed to learn basic skills of home and community living, thus programs (homemaking, industrial arts, health and safety) were also included.

Ericksen, Charles A. "Uprising in the Barrios." American Education, vol. 4 (November 1968), pp. 29-31.

The author presents the Mexican-Americans who are beginning to confront the power structure for educational change, and they want it now. Their awareness of what the American educational system has done to the bilingual, bicultural Mexican-American is acute.

To support the statements and such activities are Sal Castro, schoolteacher; Migual Montes, dentist; Manuel Guerra, college professor, and Ester Hernandez, housewife; they present facts demonstrating where the Mexican-American stands in education:

(1) in California he lags 4 years behind the Anglos, two behind the Negro in scholastic achievement.
(2) Mexican-Americans have the highest drop-out rate.
(3) The Mexican-American lacks representation in school P.T.A.'s.

To continue the "battle" more and more Chicanos have joined in the struggle to obtain better education. Underground newspapers with Mexican-American reporters are sprouting up along California; a few years ago the first organization of Mexican-American teachers was founded; in colleges and high schools organizations are being created (MAYA, UMAS, MASA, MAPA) to demand educational equality. The author also presents programs which have been instituted to help the

disadvantaged, the main one being ESL (English as a Second Language), with San Diego being a prime example of success.

Fishman, Joshua. Language Loyalty in the United States. London and The Hague: Mouton and Company, 1966.

For the student who is interested in language maintenance in the United States, Joshua Fishman's work is impressive and extremely valuable in reducing the myth of monolingualism in this country. Together with other investigators, Fishman details the processes and methods by which non-English languages have grown and declined.

Concerning the maintenance and growth of Spanish in the United States, Fishman cites the 1960 Census as indicating that Spanish has been maintained and shows a 79.2% increase in the number of speakers between 1940 and 1960. In addition, he states that those claiming to use Spanish as mother tongue have survived through three generations. For example, as of 1960 first generation claimants numbered 766,961 while third generation claimants numbered 1,291,000.

However, Joshua Fishman's text suffers greatly in the sections entitled "Spanish Language and Culture in the Southwest." Written by Jane MacNob Christian and Chester C. Christian, Jr., this section gives a detailed description of the "Hispanic" cultural tradition of Mexican-Americans in the Southwest. They state, "In Hispanic culture we hypothesize that control over the individual's life is to be a great extent tangible, external, and absolute" (p.303). One is reminded of Romano's remark that Chicanos have been delegated to a "cultural miasma," completely helpless, and victims of a traditional culture. For the student seeking a fresh point of view of Chicano culture, this is not the section to read. However, the book as a whole could be of general interest to those in the education field.

Forbes, Jack D. "Mexican Americans." A Handbook for Educators, Far West Laboratories for Educational Research and Development (1966).

This is a handbook prepared for educational research which reviews the Mexican impact and contributions on American culture. Such things are touched on as a historical summary,

assets which the Mexican-American brings to the school and community, and suggestions for teachers and administrators. A bibliography is presented and examples of materials available for classroom use.

Gill, Lois J., and Bernard Spilda. "Some Non-Intellectual Correlates of Academic Achievement Among Mexican-American Secondary School Students." Journal of Educational Psychology, 53 (June 1962), pp. 144-149.

The purpose of this study was to determine personal and maternal correlates of academic achievement among Mexican-American secondary school students. Four groups (15 each) of achieving and low achieving boys and girls were identified and equated in age, I.Q., grade level, and courses taken. Employing standard objective measures, it was shown that achievers manifested reliably less hostility and more social maturity, intellectual efficiency and conformity to rules. Achieving girls and underachieving boys appear to come from strong mother dominated homes. Since these findings seem meaningful with respect to the subculture, it is suggested that such studies of achievement in minority groups may better clarify the nature of relationships among hypothesized variables.

Ginburg, Ruth. "A New Program in Spanish for Los Angeles." California Journal of Secondary Education, vol. 18 (Oct. 1943).

This article emphasized the need for understanding before there can be any adequate solution of minority group problem. Accordingly, the decision that Los Angeles made to teach Spanish in every grade of the public school system was an important first step towards the solution of the Mexican minority problem, for there will be better understanding if one can learn to speak the language of the Mexicans as well as expecting them to learn the English language.

The author goes over a plan which was instituted during a two-week Mexican Workshop held at Abraham Lincoln High School and which consisted of two instructional guides:

(1) The first intended for elementary schools to include purposes, plan of administration, contents, methods and materials for

instruction. In preparation of this syllabus, the committee was guided by a number of principles. First there was to be a teaching-learning undertaking; teachers with little or no knowledge of Spanish were to carry out the process. Second, the emphasis was to be on mastery of limited number of words and phrases. Third, the contents were to be practical and meaningful in the daily life of the child. Finally, the aural-oral approach of learning was to be used.

(2) The second instructional guide, first step of a six-year program of language learning in the secondary schools, was designed for them in the seventh grade and prepared by a committee of Spanish teachers.

Gonzales, Eugene. "Mexican-Americans in California." California Education, 3 (Sept.-June 1965-66), pp. 19-22.

The author relates statistics based on the number of Mexican-American or Spanish surnamed people who live in the United States; the 1960 census revealed that 80% of California's Spanish surname population was born in this country or its possessions.

Like the American Indian, the Mexican-American preceded the early Anglo-Californian and has continued to remain responsive to his own cultural pattern. He seems to be critical with those "concerned educators" who think that they have an answer to the problem of acculturation; to let the child develop a pride in his culture, heritage and language rather than to require him to substitute middle-class values with which he finds difficult to associate. He believes that too little attention has been given to these people and that in certain areas of the country the attitudes towards Mexican-Americans is one of "patronism" as in a feudal system of long ago.

He further believes that if we are to adapt learning to the needs of these children, careful appraisal must be made of our traditional instructal methods so prevalent in recent years and even now in many of our schools. He lists new developments which ought to be promoted to help minority youths:

(1) Teacher preservice and inservice education about the minority child and his learning needs.

(2) History and civic textbooks which incorporate the contributions and involvement of various ethnic and social groups.
(3) Greater flexibility in curricular offerings.
(4) Preschool instruction to offset deprivation (language patterns we set by 4 or 5 years of age).

Gonzales, Eugene. "Mexican-American Parents Respond to Bilingual Questionnaires." California Educational, 13 (Sept. 12, 1965), p. 10.

The author successfully eliminates the myth that Mexican parents just don't care and "are not interested in their children at school."

New insight into communicating with Spanish-speaking parents was gained by some school personnel in the Los Angeles area when they received 57% return of an English-Spanish questionnaire on the value of home visits.

Of 570 questionnaires taken home, 328 were returned. The purpose of the questionnaire was designed to ascertain:
(1) What are parental attitudes towards home visitations?
(2) What do parents really think about the role of the school?
(3) Can parents be encouraged to respond to questionnaries by means of a form written in two languages?

Guernsey, J. "Rise and Shine: East Oregon Program for Migrant Children." American Education, 5 (Nov. 1969), pp. 20-21.

The program was designed to introduce the teacher of the migrant children to the problems of the migrants, and to bring effective education to the migrant children. Problems arise in designing lessons for classes that may increase or decrease in size from one day to the next. The teachers search for tests that will tell them how to help a child most in the few weeks--or even days--before the family moves on to another work station. The originator of the program, Assistant Professor of Education at East Oregon College,

Theodore C. Brown, stressed that parents should be convinced of the need for school. Economic problems, however, were not stressed.

Prior to this time, Brown found a communication gap between the teacher and the migrant student. The teachers did not have a functional knowledge of Spanish, and had little or no understanding of the special problems the children faced. Teaching the migrant children was strictly a summer job for the teachers who had little interest in the children's future.

The article is valuable because it shows that such a program could exist. It has the failings that the Head Start program faces in that the benefits of the program will not continue. This article could be of interest to students in the field of education.

Harvey, Louis F. "Delinquent Mexican Boy." Journal of Educational Research, April 1948, pp. 573-85.

This study investigates the problem of a delinquent Mexican boy in an urban area. The complexity of social and economic factors are recognized. Much attention is given to a formulated hypothesis that the delinquent boy is not necessarily a "criminal" but rather the product of a conflict arising from his socio-economic conditions. This investigation was restricted to Chicanos in Los Angeles in the age group of twelve to seventeen.

Two major areas were investigated. The first comprised a review of the literature in the field in respect to the "cultural inheritance" of Mexico, the Mexican in the United States, the Mexican in Los Angeles and the differentiating characteristics of the Mexican boy. The second area was primarily a status study of a group of seventy-five American delinquent boys selected at random from the entrants in juvenile hall, Los Angeles, in 1945.

The author's conclusion was that the Mexican in the United States is handicapped, as evidenced by the fact that, in spite of American citizenship, he usually remains at economic and social levels inferior to those occupied by Americans of similar conditions and capacities. The study indicated that the Mexican boys were aggressively trying to cope with frustrating conditions.

The article misses the importance of looking into the

oppression and negativeness of the society which causes the frustrations which, according to the article, lead to "inferior economic and social levels."

Heller, Celia S. "Ambitions of Mexican-American Youth." Dissertation Abstracts, May 1965.

This work is a comparison of aspiration levels of Chicano high school seniors with that of Anglos. General conclusions reached by this study are that Chicanos have lower mobility goals, lower means of mobility borne out by I.Q. scores. The major obstacle to Chicano intellectual development is the large family, which fails in its task to intellectually socialize the Mexican-American student. This article continued in the stereotypical patterns of Forgotten Youth, another book by the same author.

Hernandez, Luis F. A Forgotten American: A Resource Unit for Teachers on the Mexican American. New York: Anti-Defamation League of B'nai B'rith, 1969.

This book is intended, as the title suggests, for teachers of Mexican American youth. In 56 pages, Hernandez communicates more information using an extremely lucid style not found in most texts many times its size. He discusses briefly Mexican history and culture, the background and acculturation of the Mexican American and the conflict of values facing the student at home and in the classroom. Hernandez also discusses Chicano Power and its significance. All of these crucial aspects of Chicano life are directed to the teacher of Chicano students, to whom a number of helpful suggestions for dealing with unique educational problems are made.

Of interest also is a chronological outline of Mexican history, a bibliography of Mexican history and culture source books, and a section on the sources of information utilized by the author. This book is highly recommended for ALL areas and should find its way into the hands of all who teach Chicano youth.

Holland, William R. "Language Barrier As an Educational Problem of Spanish-Speaking Children." Exceptional Children, Sept. 1960, pp. 42-50.

Thirty-six Spanish-speaking children from grades one through five were tested bilingually with a special Spanish-English adaptation of the W.I.S.C. (an intelligence test). The purpose was to analyze language barriers as an educational problem of these children. All but three had some language barrier. Language barriers are greater among young children and decreases steadily with added schooling but are still present among fifth grade students. Some questionable statements claimed that language barrier is the result of lack of acculturation. However, the generally low verbal development in both Spanish and English is more likely the consequence of "bilingualism" in an under-privileged ethnic group. Bilingual education for "bilingual" children might prove to be a worthwhile experiment. "Teachers who could supplement the language of the classroom with that of the home and neighborhood might achieve more optimal results than are presently realized with all classroom instruction exclusively in English."

Horn, T. D. "Three Methods of Developing Reading Readiness in Spanish-Speaking Children in First Grade." Reading Teacher, 20 (Oct. 1966), pp. 38-42.

The author reports a study in which three methods of developing reading readiness in Spanish-speaking children in the first grade were compared. The three methods were: (1) instruction using audio-lingual techniques in English; (2) instruction in Spanish using audio-lingual techniques; and (3) readiness instruction without the use of audiolingual techniques. The author reports the procedures and specifies the limitations of the study. Under Findings and Conclusions, the author suggests that the implications of the project indicate a need for further study and development in the area of determining the "capabilities, experiental background, cognitive functioning . . . and language levels of Spanish-speaking disadvantaged children" (p. 41). Observations also indicate the needs for recognizing the use of the Spanish language, providing programs for the development of a satisfying self-concept, and in-service training for teachers of Spanish-speaking disadvantaged children.

Humphrey, Norman Raymond. "The Stereotype and Social Types of Mexican-American Youths." Journal Social Psychology, vol. 21-22 (1945), pp. 69-78.

This is a report of a study taken from interviews of Mexican-Americans in urban areas. The article concentrates basically upon the influence of the Spanish culture upon the child. The author makes basic assumptions as to the "docility and reticence" of Mexican-Americans. In addition, Humphrey also maintains that the basic problem is that Mexican social types conflict with the Anglo culture. He emphasizes cultural problems, yet doesn't analyze economic problems.

Jeidy, Pauline. "First Grade Mexican-American Children in Ventura County." California Journal of Educational Research, vol. 15 (Feb. 1947), pp. 200-208.

The author gives a quick review of the practices in the schools in Ventura County. She believes that segregation of foreign language groups is disappearing as the groups learn the ways of the dominant (Anglo) culture. Where segregation is not practiced, the teachers are of the opinion that the "foreign-language-speaking children" learn English quicker if they work with English-speaking children. However, these teachers and those where segregation is practiced agree that a child who comes to school at any age with no knowledge of English usually spend an additional year in school learning the language. The article provides a good insight into the "If you're American you must speak only English" syndrome.

Jensen, Arthur R. "Learning Abilities in Mexican-American and Anglo-American Children." California Journal of Educational Research, vol. 12, no. 4 (Sept. 1961), pp. 147-158.

Groups of Mexican-American and Anglo-American fourth and sixth grade school children of different I.Q. levels ranging from 60 to 120 or above were compared on a number of learning tasks consisting of Immediate Recall, Serial Learning, Paired-Associates, and learning of Familiar and Abstract objects. The tests are not proposed for individual diagnostic use at present, since more research is needed for a more complete understanding of their value, and at present there is not sufficient normative data to provide a basis for interpreting individual scores.

The main finding is that on the direct measures of learning ability used in this study, Anglo-American children of low I.Q. are slower learners as compared with Mexican-American of the same I.Q. Mexican-Americans of above average I.Q. do not differ significantly in learning ability from Anglo-Americans of the same I.Q. This study suggests that the majority of Mexican-Americans with low I.Q.'s at least as measured by the California Test of Mental Maturity, are actually quite normal in basic learning ability, although they may be poor in scholastic performance for reasons other than inherently poor learning ability. A low I.Q. in the Anglo-American group, on the other hand, is in most cases a valid indication of poor learning ability.

Jones, Harold J. "All-Mexican School." Sierra Educational News, vol. 36 (Nov. 1940).

The author presents a procedure or program which was instituted to help Mexicans learn in Vail Elementary School in the Montebello Unified School District, Los Angeles County.

The program was developed as a result of Mexican students showing disinterest in regular educational subjects. It was found that their educational experiences were so "limited" and their requirements so "simple" that it was extremely difficult to bring them to feel a need for learning.

It was found that most Mexican boys and girls leave school soon after they are old enough and settle down in the same community to raise a large family. Every girl must cook. Every boy must do some fixing and some building around the home. It was decided that cooking for the girls and woodshop for the boys would "draw their interest and satisfy their needs"; thus, programs were planned and started for the students.

The girls were taught safety and cleanliness and caring for a kitchen and the boys learned first the uses of the tools and how to operate and care for them. With these activities the author concludes that the student develops academic skills unconsciously, in order that they may take part in the activities. Of no less importance is the development of pride and achievement. This article is important to the understanding of the development of stereotyping and the shunting of Chicano students into "special" classes.

Kaufman, Maurice. "Will Instruction in Reading Spanish Affect Ability in Reading English?" Journal of Reading. April 1968, pp. 521-527.

This article describes a study in two New York City junior high schools where Spanish-speaking students were taught reading skills in Spanish to determine the effect upon their performance in reading English. The evidence showed positive transfer from reading Spanish to reading ability in English. No reliable evidence of interference was found. This process also resulted in greater reading ability in Spanish, rather than an unplanned transfer from English alone. Implications were made showing that transfer from Spanish to English has value for improving reading ability in English as well as Spanish.

Kelley, Victor H. "The Reading Abilities of Spanish and English-Speaking Pupils." Journal of Educational Research, 29 (Nov. 1935), pp. 209-211.

In the article, the author deals with bilingualism and its effects upon the reading aspects of language which constitutes a problem of vital significance to the education in the Southwest. He summarizes a study of a bilingual group in Arizona upon a standardized Reading Test which he believes could be of value in determining the extent of the problem of reading difficulties.

In these towns in Northern Arizona--Flagstaff, Williams, and Winslow--the Iowa Silent Reading Test, Elementary Forms A and B were given in the spring of 1933 to grades one through eight.

The specific problems undertaken were:

(1) To make a comparison of reading abilities of Spanish and English-speaking children and to compare the results with the norms established for the tests.
(2) To determine the particular phases of reading in which the Spanish-speaking children were deficient.

The study concluded that on total comprehension the Spanish-speaking children are below the norm in each grade, the eighth grade being a year below the norm. Interestingly, this article does not deal with value differences between Spanish-speaking and Anglo children and relavancy of tests used.

Lamb, Emily O. "Racial Differences in Bi-Manual Dexterity of Latin and American Children." Child Development, 1 (1930), pp. 204-231.

This is a comparative study of racial differences in manual dexterity of Latin and American children, the criterion of race being the birthplace of their parents. There were two groups of American children, one from the Atlantic coast and of favored social status, the other from the Pacific coast and of approximately same economic level as the Mexicans. Two hundred twelve children between the ages of four and eleven were tested, almost evenly distributed among the race groups. Two forms of tests were given for obtaining an approximation of the mental level of the children in relation to standards for children of these ages. There were eight performances in which manual dexterity played an important part. The Mexicans ranked highest in four of these tests and tied for superiority in another.

The study concludes that certain racial groups develop early skill in manipulation greater than that of the average of American children.

Manuel, Herschel T. Spanish-Speaking Children of the Southwest: Their Education and the Public Welfare. Austin: University of Texas Press, 1965.

The author of this text studies the problems that Spanish-speaking children encounter in the United States' educational system.

A general background of this minority is presented to the reader for a better understanding. The material includes comments on: culture, occupational characteristics, and attitudes of the Spanish-speaking.

Manuel also presents the problems of the students as, language difficulty, economic status and attitude. The author then makes suggestions to the parents, the school, and the community to follow in providing a better education for these going people. This book is recommended for Sociology.

Nestor Elementary School, South Bay Union School District. San Diego, California. A Bilingual-Bicultural Education Program for Spanish and English-Speaking Children, Grades K-1.

This program was initiated in September, 1969, after two years of model projects. This is the proposal for the program: four classes are initially involved in the pilot program, two kindergarten and two first grades. The project is an experiment in bringing the best education possible to the Anglo and Chicano children of the community. The general objectives are set forth: development of a positive self-image, academic success and achievement of bilingualism and biculturalism.

A description follows of the teachers and aides involved in the program, stressing the importance of these personnel working as teams. Size of classes, screening of children, and involvement of parents is discussed. The curriculum is then described in general. Finally a system of evaluation is propounded and the personnel are introduced.

Palomares, Uvaldo, and Laverne C. Johnson. "Evaluation of Mexican-American Pupils for E.M.R. Classes." California Education, 3 (April 1966), pp. 27-29.

This was a study in which the authors participated. Palomares was the Mexican-American speaking Spanish, and Johnson was the Anglo speaking only English. Each of them used testing techniques to find any discrepancy in recommendations to educable mentally retarded classes. The results were that many Mexican-American children are placed incorrectly in E.M.R. classes; that there is a need for better testing techniques; that speaking Spanish is an aid to the student and more often Chicano children are classified as mentally retarded due to lack of reading and grammar skills.

Parmee, Lelia K. "Perception of the Personal Social Problems by the Students of Different Ethnic Backgrounds." Dissertation Abstracts, 1966, vol. 27, p. 27A.

This was a study of the problems of adolescent Anglos, Blacks and Chicanos. Although there was no significant difference in the number of types of problems, the effects of segregation and prejudice were evident in the type of responses to the interview given by Chicano and Black adolescents.

Parsons, Theodore W. "Ethnic Cleavage in a California School." Dissertation Abstracts, 1966, vol. 26.

This was a sociometric study of a mixed Anglo and Mexican-American school and community concentrating on the cleavage between the two groups. The results were almost complete cleavage among adults who influence and reinforce the ethnic cleavage in school. Anglo children begin holding stereotypes in elementary school. Chicano children of similar age begin to assume some stereotype aspects.

Peal, Lambert. "Intelligence in Bilinguals Restudied." Psychological Monographs: General and Applied, no. 546, vol. 76, no. 27 (1962).

This is a review of a study done under a Carnegie Grant in Montreal. The article disputed the belief that bilingualism and intelligence have a negative correlation, but rather that bilinguals did significantly better on every measure. Hypotheses were put forward relating bilingualism, concept formation and abstract thinking.

Rodriguez, Armando M. "Speak Up Chicano: Fight for Educational Equality." American Education, 4 (May 1968), pp. 25-27.

This is a summary by the author of a tour he took through seventeen communities in parts of Arizona, California, Colorado, New Mexico and Texas. He presented the problems of these Mexican communities in their schools and presents suggestions which he feels will better enable the Chicano children to succeed in this society.

There is spirit seen in the Chicano community now and a move to better the problems are being made by:

(1) Having bilingual teachers to treat the Chicano's language
(2) Institute well-integrated curriculums for the needs of the Chicano children.
(3) The need for "models"--to place successful Chicanos in positions in order for the child to emulate and set his educational goals.

Rosen, Carl L., and Philip D. Ortega. "Language and Reading Problems of Spanish Speaking Children in the Southwest." Journal of Reading Behavior, 1 (Winter 1969), pp. 51-70.

This article is concerned with language problems and reading problems of the Southwest. The authors divide the language problems into five categories and discuss each: (1) the problem of the definition of bilingualism, (2) the timing of second language instruction, (3) the learning context for second language instruction, (4) language equivalence on a bilingual scale, and (5) individual child status.

The reading problems are divided into three major categories: (1) Spanish-speaking children instructed in reading in a common curriculum, (2) Spanish-speaking children readied for a common curriculum, and (3) adjusting the reading curriculum to the needs of the Spanish-speaking child, including programs designed around linguistics and English development, language-experience approaches, and bilingual education. The authors include a fairly extensive bibliography for further reference at the end of the article.

Sanchez, George I. "Bilingualism and Mental Measures: A Word of Caution." Journal of Applied Psychology, 18 (1934), pp. 765-772.

The author presents the tests that are given to Mexicans and concludes that they are misapplied; for language (a main factor) and environmental problems of the Mexican are ignored in devising such examinations. Dr. Sanchez believes that the tests are valid only to the extent that items in the examination are common to each child tested as they were to the children whose norms it was based on. Such examinations are developed for middle-class Anglos and should be applied only to such a group.

Socolov, Judy, Vera John, and Vivian Horner. "Early Childhood Bilingual Education Project." American Voices Politics, Protest and Pedagogy, the opening chapter taken from The Center Forum, vol. 4, no. 1 (Sept. 1969), pp. 1-3.

This chapter follows the history of the use of the vernacular in education in the United States. It stresses the nationalism after World War I and shows the progress toward minority pride and the use of bilingualism. It cites examples all over the world and then shows evidence of superiority of this approach in intelligence and learning. It stresses that the program must be bicultural as well as bilingual.

Softel, George. "The Needs and Anxieties of Spanish Speaking Students." California Journal of Secondary Education, 28 (1953), pp. 168-170.

This was an interview study of high school Mexican-American students which revealed the problems Chicano children face within schools. The basic desires of the Chicanos are to achieve, belong, and be respected. There is a desire by the students for acceptance. The recommendations include a human relations program and emphasis on contributions of all ethnic groups, importantly affecting the attitudes of Anglo and Chicano student alike.

Stanley, Grace C. "Special Schools for Mexicans." Survey, 44 (Sept. 1920), pp. 714-715.

The author asserts with her study that the Mexican is inferior and in order to educate him special schools should be developed for their needs. She concludes in her study that Mexicans are dull, shy, phlegmatic and stupid and for them to be placed in Anglo schools could be detrimental to the Anglo. These separate schools for the Mexicans should teach and be limited to the learning of penmanship, drawing, and crafts, since this is their highest level of attainment.

According to the author, the main objective of these schools should be to teach Mexicans a skilled occupation.

Steiner, Stan. "Brown Studies," from La Raza: Mexican-Americans. New York: Harper and Row, 1970.

The section stresses that the Mexican child has a magnificent and rich ancestry that has been disguised and almost lost in the United States. The word "de-educated is used in showing that the Chicano child is losing himself and his heritage in the present educational system. The culture, language and literature of the barrio that has developed is discussed.

Tireman, Lloyd. Teaching Spanish-Speaking Children. Albuquerque: University of New Mexicao Press, 1948.

The contents of the book include an analysis of problems in teaching bilingual students. Dr. Tireman did an excellent job of drawing on the research available up to that date on learning and achievement disabilities of bilingual students. His primary intent was to focus on the Spanish-speaking child in New Mexico and in particular the training of teachers to teach this child.

Tireman draws on all research available to him. Thus, it's a comprehensive study of problems known at that time. The strength of the book may be found in a number of areas:

1. Tireman begins (1948) to question the applicability of standard measurement tools to bilingual students.
2. His description of the community school concept in teaching bilingual students is outstanding. His documentation of known sources is of value in that it saves the reader from having to "re-invent the wheel."
3. His concern for children as children permeates the entire work.
4. The study is particularly good when one remembers that it was a front-runner in concern about bilingual education. Though it was published in 1948, much of the data predates the publication. It highlights Dr. Tireman's concern with this issue as early as the middle '30's when people concerned with the Spanish-speaking students in the United States were a "voice in the wilderness."

I consider the work to be still quite relevant because it marks the beginning of interest in Spanish-speaking pupils in the Southwest. It is, in a sense, a classic with all the limitations that scientific works have that are now approaching 30 years of age. The serious student of bilinguilism would find it worthwhile in knowing that others

preceded him in his concern and that others were asking questions that are being asked today with increased frequency.

Ulibarri, Horatio. "Interpretive Studies on Bilingual Education." University of New Mexico, College of Education: U.S. Department of Health, Education and Welfare, March 1969.

The general areas covered in this study are: "Growth and Development"; "Language Acquisition Patterns"; "Programs and Methodology"; and "Tests and Measurements." Under "Growth and Development," the effect of economic deprivation, physical deficiency, English deficiency, cultural conflict, and forced acculturation are studied as to how they affect learning.

Under language acquisition, the basics of linguistics are reviewed. Also, contrastive psycho and socio-linguistics are discussed. In "Programs and Methodology," various programs are described and compared showing varying philosophies and methods of using the native language of the learner. Under "Tests and Measurements," the long-debated subject of intelligence and achievement tests is reviewed and how the Mexican-American has fared. New horizons are proposed for evaluating the children and the program. Some implications were brought forth which stress behavioral goals and language skills and true bilingualism.

Zurcher, Louis A., Jr., and Arnold Meadow. "Value Orientation Role Conflict and Alienation from Work." American Sociological Review, 30 (Aug. 1965), pp. 539-548.

The study's purpose was to analyze the effect of culture on organization expectations and acceptance or rejection of roles and values in the work situation. This study used bureaucratic organizations as a study project for Anglo, Chicano and Mexican National groups. Mexican employees were more alienated than Chicanos or Anglos who shared the same degree of job alienation. Chicanos were alienated by other variables; a major one was feelings of lack of control over job advancement. Chicanos find themselves in a marginal existence, influenced by Mexican culture, accepting Anglo universalistic value orientations and thus producing alienation in the normal bureaucratic procedure.

Heller, Cecilia A. "Regional Patterns of Dietary Deficiency: The Spanish American of New Mexico and Arizona." Annals of the American Academy of Political and Social Science, 22 (Jan. 1943), pp. 49-51.

The author studied the Spanish-Americans of New Mexico and Arizona. According to Heller, these people adhere to a limited food pattern which was adapted from the Indian diet of that area. The dietary patterns had been isolated by language and poor roads. The traditional food patterns were found to meet the nutritional requirements satisfactorily, but a majority of the people living in this area limited their diets to corn, beans, chili peppers, lard, flour, and coffee. Fruits and vegetables were eaten only when in season, and even then, not frequently.

The author stated that the people primarily did not limit their diet due to ignorance, but economy. It was found that food in New Mexico was not being produced in enough quantity to supply local needs. A simple analysis found that the diet was low in protein, both in kind and in amount, and in calories. Calcium was furnished by beans but very little milk was consumed. Iron was adequate but anemia was commonly found in the clinics.

Heller concluded that education in the newer knowledge of nutrition and food preparation was an important factor in improving the diets of the people. This article may be of use to students studying dietary practices of the Mexican-American.

Humphrey, Norman D. "Some Dietary Practices of Detroit Mexicans." Journal of American Folklore, 58 (July 1945), pp. 225-258.

The article summarized the character of dietary practices in a region where the Mexican population was few and divided. Humphrey found generally that the older habits seemed to exist to a lesser degree than in Texas. As a result,

consumption of food, particularly those foods in reference to the children's health and material, greatly increased. American food was used when quick preparation was necessary, and when ethnic foods were not in good supply.

Humphrey attributed the spread of disease to crowded conditions and poor sanitation methods. In matters of obstetrics, where earlier child births occurred at home and little prenatal care was given, Mexican women made thorough use of the Pre-Natal Clinic of Detroit. Generally, the use of public health programs and facilities marked a transition toward modern attitudes toward health. The old health habits persist to a large degree, not because they tend to be grounded empirically, but because of faith or human value.

The article fails to be very accurate in that it does not take income into consideration. The statements do not appear to be backed up by research, they are simply examples, and the author has failed to look deeply into the beliefs behind the people's medical practices.

Loomis, C. P. "A Cooperative Health Association in Spanish Speaking Villages." American Sociological Review, 10 (April 1945), pp. 149-157.

The Farm Security Administration of Taos County launched an environmental sanitation program. Various other programs were aimed at improving diets and the economic level of the people. The people of the county became conscious of their lack of medical care, and their representatives, with the help of the Taos County Project (a branch of the University of New Mexico) formed an unincorporated program in 1941. The program was incorporated into the FSA in 1942 which later adopted a plan formulating a basic pattern of providing medical and dental care through the Association. The membership comprised about one-third of the county population. The members are responsible for fifteen percent of the total cost of operating the Association, and membership charges were proportioned to the income of the family, no family paying over the average cost per family. The Taos County Project assisted in the development of the health association in a campaign to draw the public interest. Efforts were made to expand the program for a more economical operation; this required a larger membership. It was assumed that after the membership learned the advantages of the health program they would gradually assume more of the responsibilities in determination of policy and pay larger membership fees.

Problems arose in the expansion program in that the medical staff and the management of the Association have not had sufficient orientation concerning the social structure and values of the people with whom they work to plan such a program. The author of the article found that they did not have enough information on the witchcraft and primitive medical practices and the acute problems of acculturation of the village people to interest the villagers in the association. He stated that merely employing Spanish-speaking people was not enough, but that the professionals should sympathize with the villagers was important. The people were encouraged to ask questions at the meetings. The supervisory nurse with training in social psychology, sociology, and psychiatry advised doctors and nurses in making their practice more acceptable to the people. Effort was made to make them feel at home by allowing symbols of sacredness and friends to be near them. Arrangements were by appointment and care was taken not to embarrass the patients who were hesitant to discuss problems with strangers. Unfortunately, the author did not indicate to what extent the program was accepted by the people.

Samora, Julian. "Conceptions of Health and Disease Among Spanish Americans." American Catholic Sociological Review, 22 (Winter 1961), pp. 314-323.

Samora defines the Spanish-American population which he studied as that population whose ancestors settled in the Southwestern part of the United States in the 17th, 18th, and 19th centuries along the Rio Grande River Valleys. To the extent that the people in these areas have become acculturated and/or moved to urban centers, the scheme developed would not apply.

Samora theorizes that permeating the Spanish-Americans' basic conceptions of disease prevention, causation, diagnosis, treatment, and general health orientations, are extra-human factors and an important religious component. The culture orientations of these people, while Christian, Catholic, European, Indian, and American, are still distinct from a combination of all the factors of its source.

One's destiny (therefore one's state of being or health) is determined by God's will. Man's life is filled with hardships from which he will attain relief in his external existence. To obtain reward one must save his soul or subject himself to God's will; this is a role of submission

and acceptance which, on the surface, may appear fatalistic or defeatist. Certain events in one's life may then be perceived by others as castigos or a thwarting of God's will. In disease preventing, events become a natural occurrence rather than something etiological. One can take precaution to avoid disease or misfortune inflicted upon someone by the supernatural, but cannot take any preventative measures. Shots are considered a precautionary measure. In discussion of disease causation, Samora compared the phenomena found in this population with those theories or conceptions of George M. Foster, Saunders, and Margaret Clark. Samora found that it was possible to explain etiological factors on two levels, these being: (1) the source of disease at the extra-human level in its benevolent and malevolent forms, and (2) the provoking agents which are operative in the daily life processes. Disease is diagnosed subjectively in terms of sensation (feeling ill, hot or cold, nauseous, etc.), or another may establish subjective or objective criteria as paleness, fever or loss of appetite. Mental illness may be perceived more as social deviance. In case of illness, a member of the family may take over the duties of the sick person. Samora describes five sources of treatment, these being: (1) coercion of extra-human causes, for example, prayer to God, use of holy materials, if witchcraft was the cause they call the albolario or herbolario, a witch doctor; (2) use of lay practitioners--medicos, curandaros (folk practitioners), pateros (mid-wife), sovadores (masseur); (3) use of folk remedies, including patent medicines; (4) the use of "scientific" medicine, (5) the use of "scientific" medical practitioners and their facilities. The health-disease complex may be viewed as consisting of multiple diagnosis, causation and cure.

Saunder, Lyle. Cultural Differences and Medical Care. New York: Russell Sage Foundation, 1954.

This book tries to give cultural interpretations to Chicano medical beliefs and practices. The author argues for taking into account the cultural differences of Chicanos in designing medical care programs for Chicanos. If Saunder's intent was to discuss the medical implications of a distinctive culture, he succeeded; however, in doing so he managed not only to perpetuate various stereotypes, but to create several new ones. Possibly when the book was published in 1954 few individuals challenged Saunder, but the social climate today would not allow such a biased publication to circulate without some negative reactions by concerned Chicanos. It may come as a surprise to readers of publications similar to Saunder's

that there are well adjusted, healthy, economically stable, and intelligent Chicanos who still maintain their cultural integrity. As with many books relating to the Chicano--"facts" are the greatest enemy of truth.

The book is largely irrelevant to the Chicano community and of limited use to Chicano studies courses, mainly as a description of Chicano folk medical beliefs. The book could be used in the areas of sociology, anthropology, Chicano culture and medicine.

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HIGH SCHOOL MATERIALS

Acuna, Rudy. A Mexican American Chronicle. New York: American Book Company, 1971.

A Mexican American Chronicle is a high school textbook. It surveys the history of the Mexican American from Pre-Columbian times through the present. The format of the book is designed to involve students inductively in current issues such as the black-white syndrome and the Texas-Alamo syndrome, as well as the student movement. The book includes capsule biographies of such contemporary Chicano figures as Cesar Chavez, Corky Gonzales, Ernesto Galarza, and Luis Valdez. The last section of the book includes selections and questions about youth and the Chicano movement.

Atwater, James D., and Ramon E. Ruiz. Out From Under: Benito Juarez and Mexico's Struggle for Independence. Garden City: Doubleday & Company, Inc., 1969.

Out From Under is one of a series presenting the history of minority groups in the United States "and their participation in its growth and development." The text is published as the Zenith Book Series and appears in paperback form, and appears to be directed primarily toward the high school or junior high school. Out From Under, basically a biography of Benito Juarez, traces the life of Mexico's greatest President from his birth through his death. Also included is a very brief history of Mexico from the Pre-Hispanic period up to the time of Juarez's emergence on the political scene. The book is a very readable book, but as indicated above, may be limited in its usefulness as a college reference source. It is therefore not recommended for any course in particular on the college level, but highly recommended on the secondary level.

Barrios, Ernie, et al. A Resource Guide for Teaching Chicano Studies in the Junior and Senior High Schools. San Diego City Schools, December 1969.

This resource guide is the result of a curriculum writing project of the summer of 1969. Teachers of the San Diego City School District, students, and representatives of the Chicano community assisted in the development of the guide.

Compiled in the guide is information gleaned from history, sociology, anthropology and literature. Contributions from art, music and drama are also drawn upon to help make the guide a more complete teaching and learning tool.

As a result of his work in Chicano Studies, the student should be able to better understand the history, tradition and culture of the Chicano and relate this to the present-day context of educational, economic, political and social problems encountered by the Chicano in our society. The Chicano student should gain knowledge and inspiration which will help him to bridge the gap between his people's present-day status and the type of citizenship to which he and every American is entitled. This guide would be useful in classes which relate to Chicano History.

Bustamante, Charles J., and Patricia L. Bustamante. The Mexican-American and the United States. Mountain View: Patty-Lar Publications, Ltd., 1969.

In sixty pages, Charles and Patricia Bustamante present an interesting publication about the history of the Chicano. The book utilizes a question and answer format with three to five paragraph answers to specific questions such as: What is a minority? What is prejudice and discrimination?

Dividing the book into three sections, the authors begin with the Spanish invasion of Mexico. In Part Two, the Bustamantes discuss the end of the Spanish rule and the war between the Mexicans and the United States. Part Three, entitled "The Mexican-American Begins to Be Heard," deals with events after 1900 to the present. Included in this section are: the United States and the Depression, Deportation and the Second World War, the Bracero Program and Cesar Chavez. This book is highly recommended for all history classes in the junior and senior high school level.

Morin, Raul. Among the Valiant. Alhambra: Borden Publishers, 1963.

Among the Valiant is an account of the Mexican Americans who distinguished themselves through acts of valor in World War II and in the Korean conflict. Raul Morin, a combat veteran himself, was motivated to write his book while recovering from war injuries. He noticed that the Mexican American, although probably the most highly decorated ethnic group in the United States, was being excluded from books and movies about the exploits of American fighting men.

Morin writes from personal notes written during his experiences in combat with the 79th Division and from personal interviews with Chicano soldiers who fought in every major campaign in World War II and Korea. Among the Valiant, though not a polished literary work, does have merit because it illustrates the changing attitudes of the returning Chicano veterans who, having fought bravely abroad, were no longer willing to endure the role of second-class citizens at home. The wartime experiences of the Chicano were important factors that created a more generalized demand for change in the social and economic condition of the Mexican American. This book would be useful to the History instructor in Junior and Senior High Schools.

Nava, Julian. Mexican Americans: Past, Present and Future. New York: American Book Company, 1969.

This book is a description of the history of Mexican Americans for high school students. The author starts by defining the word "minority"; he proceeds to concentrate on Chicanos and compare them with other minority groups and with the majority society. He gives a summary of the Mexican American's historical background. He discusses the influences that the Chicanos have had in the development of the United States, and how they were affected by it. The last chapter deals with the contemporary Chicano and his role in our society. This book is recommended for high school courses and is suggested as outside reading for Introduction to Chicano Studies.

Rivera, Feliciano. A Guideline for the Study of the Mexican American People in the United States. San Jose: Spartan Bookstore, 1969.

This guideline of the Chicano people attempts to briefly and chronologically present the history and contributions of Chicanos in the United States. The author emphasizes its use should be supplemented with other more detailed accounts of events and provides useful bibliography from which they may be drawn. Sections covered are: The Mexican People, Origin and Background of the Mexican People, Social and Cultural Implications in the Southwest, Migration North from Mexico, Contemporary Problems and Solutions, and Solution: Possible Directions.

The appendices strangely include the Pacific Gas and Electric Series on the Beginnings of California: Mission Series, and a number of documents ranging from a full facsimile in Spanish and English of the treaty of Guadalupe-Hidalgo to the Declaration of Independence. Recommended as a short supplementary aid for reference in all areas and also for the high school student.

Sundel, Alfre. A History of the Aztecs and the Mayas and their Conquest: The Rise and Fall of America's First Great Civilization. New York: Collier-Macmillan Company, 1967.

Contrary to the title which seems to imply that this work is an introductory history about the Mayas and Aztecs, this work is almost entirely based about the Hispanic invasion of the New World. The book is written as a great historic adventure of epic proportions, with the "peaceful, civilized Indians" falling before the greedy Spanish sword. This book is about the destruction by avaricious men of a great civilization, not a historic account of the "rise and fall of America's first great civilization." The perspective of the author seems to project a feeling that the Spanish were the militarized savages and the Indians were the civilized victims of the Spanish sword, religion, crapulence, and disease. But the glib manner in which this perspective is portrayed makes it as sickening and as absurd as a John Wayne western.

Points of value of this work are the following: a chronological outline of Pre-Conquest Middle America, the discriptive manner in which the topography is presented, a large quantity of maps and charts that graphically present tribal

and linguistic break-down of Middle America, and a wealth of information dealing with Indian contributions to the Mestizo culture which now dominates Latin America.

The history of the Mayas and Aztecs does poke through the maze at times and is informative, leaving the reader hungry for more, but this information is in the form of asides and really not part of this narrative. Of special note is the historical summary about the military and religious development of the Aztecs. Unfortunately, no such summary is given about the Mayas.

This book could be used at the Senior High School level as part of an independent study project for an accelerated student. It also could be used in an introductory course in Chicano or United States History, but not recommended for use in any upper division course--not even as an overview, for there are several other books that deal with this subject matter which would be more suited for this purpose.

Tebbel, John, and Ramon E. Ruiz. South by Southwest. Garden City: Doubleday & Company, Inc., 1969.

This book is a summary of Mexican history. It is an attempt to describe the cultural, historical, social and economic background of the Chicano. The authors deal mainly with the past and contemporary situation of Mexico and the relations between the Mexican and United States governments. The book is written in a clear and succinct style, pointing out the major events. It is recommended for high school courses in history and suggested reading for introduction in Chicano Studies courses.

HISTORY OF MEXICO

Braddy, Haldeen. Pershing's Mission in Mexico. El Paso: Texas Western Press, 1966.

Author Braddy uses a dime store novel style to trace the 1916 Pershing expedition into Mexico from its organization in March of 1916 to its withdrawal in February of 1917. The book is written almost completely from an "Anglo" point of view and serious students of the "Punitive Expedition" are advised to look elsewhere for a balanced insight into Pershing's adventures with the Villistas and "Carranzistas."

Cline, Howard F. Mexico: Revolution to Evolution 1940-1960. London: Oxford University Press, 1962.

This volume is an elaborate analysis of Mexico's development from 1940 to 1960. The base for this extension was provided in the author's first volume, The United States and Mexico, in which the concept of the Mexican Revolution is well defined. Cline provides much of the same in this volume but elaborates on the various governmental programs for social and economic development, on education, politics, industrial development, and international relationships. A quantity of statistical tables are provided. In the closing chapters, he makes a useful comparison of Mexico's and Cuba's revolutions and the meaning of these to the United States in the arena of international affairs. Much insight into Mexican society and Mexican character is reflected in its variety of topics. Highly recommended reading; specifically recommended for Chicano History.

Cline, Howard F. The United States and Mexico. Cambridge: Harvard University Press, 1963.

This book is basic to an understanding of the Mexican people. It is an authoritative account of events and developments between the United States and Mexico up to 1962. The original publication of 1953 was written as a volume in the American Foreign Policy Library. The content material reflects an author that is free of a need to grind an ax for either side. Except for some minor generalizations, Cline also reflects a genuine understanding of the country and its people.

The volume is developed from an ecological, demographic and historical perspective. Its pages provide a compact panoramic transition from ancient Mexico, its land, its people, its history and its development to the present time. The author manages to integrate a number of complex variables into an understandable whole which provides much insight into the people of modern Mexico and its political, economic, educational, and religious institutions. The appendix contains a list of suggested readings and an excellent bibliographical supplement. Recommended for Chicano history.

Cockcroft, James D. Intellectual Precursors of the Mexican Revolution: 1900-1913. Austin: University of Texas Press, 1968.

This volume is a well-documented study of the role of the intellectual element in the planning and effecting of the Mexican Revolution of 1910. Four of the men in on the writing of the Plan de San Luis Potosi are examined most closely, for Mr. Cockcroft feels that San Luis Potosi was the cradle of the Revolution. Besides the four leading intellectual revolutionary leaders, Francisco Madero and Ricardo Magon are also given consideration. Cockcroft attempts to define the social structure as it existed in Mexico prior to the Revolution, and then goes on to give an insight into the activities the revolutionaries who were striving to introduce social change.

The pattern and quality of this work is apparent upon the completion of the introduction. Cockcroft not only outlines the work in the introduction, but also raises within it the question that he attempts to answer throughout the rest of the work. The underlying theme of the book appears to be

the twofold nature of the Intellectual Precursors behavior; as Cockcroft puts it, "affecting the Revolution and being affected by the Revolution." It is interesting to note the changes and growth of the protagonists' ideologies with the changes in El Movimiento today.

Of greatest interest is Part III--"Civil War 1910-1917." This section is a very insightful and capsulated piece of literature on the Revolution. Many questions concerning the motivations behind the actions of certain revolutionaries were answered or made clearer. But of greater importance is the light that is shed upon the Chicano movement of today. The author points out that divisiveness, more than any other factor, caused the Revolution to fail--an ominous message, but one we must learn from.

The work should not be used for any work below upper division college studies. The fantastic bibliography and Appendices makes this work a must for anyone who wishes to do research upon the Mexican Revolution.

Guzman, Martin Luis. Memoirs of Pancho Villa. (Translated by Virginia H. Taylor.) Austin: University of Texas Press, 1966.

Pancho Villa is admired by many young Chicanos, but most of the written material describes Pancho Villa from the American perspective. Guzman's treatment of Villa is an excellent and accurate account. This book must also be read by Chicanos due to Guzman's presentations of the events and ideas of this period of Mexican history, a period through which many Chicanos' ancestors lived and which probably caused them to emigrate to the United States. This work on Pancho Villa also conveys what Octavio Romano of the University of California at Berkeley has defined as the historical confrontation philosophical trend of the Chicanos' ideology. Recommended for Chicano History.

Guzman, Martin Luis. The Eagle and the Serpent. (Translated by Harriet de Onis.) Gloucester: Peter Smith, 1969.

First published in 1928, El Aguila y la Serpiente defies easy description. Guzman, a young intellectual revolutionary and a supporter of the programs of Francisco I. Madero, began the book with an account of his flight from the regime of Victoriano Huerta to join the latter's enemies in northern Mexico.

The book is an autobiographical account of Guzman's career among the leaders and movements within the Mexican Revolution, particularly with Pancho Villa. The Eagle and the Serpent is not simply an autobiography, however, since the author uses his obviously keen intellect to research and understand the Mexican soul and the national characteristics of Mexicans during the period of the Revolution. In brief, then, the book is autobiography, history, social criticism and, by all means, literature. Recommended for Contemporary Chicano History and Culture.

McNeely, John H. "Origins of the Zapata Revolt in Morelos." The Hispanic American Historical Review, 46 (May 1966), pp. 153-169.

Zapata has become a leading figure among those revolutionaries revered by young Chicanos. The basis for this is Zapata's continual fight for justice on behalf of the campesinos. McNeely's article is a historical treatment of the origins of Zapata's revolt in Morelos, Zapata's break with Madero, and his rise as a leading figure in the Mexican revolution. Unfortunately, McNeely gives a strictly factual account and does not elaborate on Zapata's ideology which is of importance to Chicanos. This problem can be remedied if Chicanos who read McNeely's historical account will then read Robert P. Millon's book, Zapata: The Ideology of a Peasant Revolutionary. Recommended for Chicano History.

Millon, Robert Paul. Zapata: The Ideology of a Peasant Revolutionary. New York: International Publishers, 1969.

The information presented in this book is clear, concise and interesting. The essence of Zapata and his movement of Land Reform, the Demolition of Mexico's feudal land system, are systematically and logically explained. In most books, the only thing one hears about Zapata is that he was a revolutionary figure. The author not only does a magnificent job of exploding the normal textbook rendition of Zapata and his character, but also shows Zapata to be one of the most significant characters in Mexican History. The book ties Emiliano in with the land reform movement and shows him off as a self-educated intellectual with charismatic qualities that he used to benefit his country and its people.

A very important and provacative part of this work is the comparison of Zapata and Villa. It shows Villa up as a caudillo who tried to usurp the revolution. On the other hand, Zapata and his followers did not seek to usurp the revolution and ultimately control the Mexican Government, and although land reform was their principal objective Zapata and his men did not consider the distribution of land among the peasants an end in itself. Land reform would free the peasants from the domination of the haciendado and would undermine his political influence to the degree that it would destroy his economic power. The economic liberation of the peasant and destruction of the haciendados' power through land reform would begin a new power base from which Mexican people could reconstruct their political and social institutions. This book would be relevant to a course in Mexican History.

Ruiz, Ramon Eduardo, ed. The Mexican War: Was It Manifest Destiny? New York: Holt, Rinehart and Winston, 1963.

This book is concerned with various interpretations of "who or what was responsible for the Mexican War?" Among the readings included are those by American historians of five schools: those who blame sectional interests, the southern "slavocracy," the North or the West; others lay the blame on commercial interests of New England; a third view feels that personalities are responsible, especially President James Polk; a fourth school lists "Manifest Destiny" as the cause; and finally, a fifth asks whether Mexico or the United States was responsible.

Also included are the views of a 19th Century German

historian, and two views of the conflict by distinguished Mexican historians. Of interest is the question of "war guilt" also discussed in this balanced collection of readings which allows the reader to form his own opinion. This book is recommended for Chicano Contemporary History.

Silva Herzog, Jesus. Breve Historia de la Revolucion Mexicana. 2 vols. Mexico, D.F.: Fondo de Cultura Economica, 1960.

This work is still the best abbreviated history of the Mexican Revolution. The author uses a number of original sources and documents, often interrelated or added to the text. These materials reveal the political insights that led to this century's first revolution of the great popular masses.

Silva Herzog's initial pages trace the history of land ownership from the time of the Conquest to the eve of the Revolution. In successive chapters, he deals with the question of absentee land ownership, in-debt servitude, agricultural and industrial production and the growth of unionism that led to the general strike.

The first volume covers the Maderista period and ends with the murder of Madero and Pino Suarez; Silva Herzog includes important testimonies which unequivocally place the moral responsibility for these murders on the Ambassador from the United States.

The second volume highlights the factionalist struggle; it analyzes Articles 3, 27, 28, 23 and 130 of the Constitution as the only real left-overs of the political platform of the Revolution. The author discusses the alterations these crucial Articles have suffered since the triumph of the constitutionalist/reformist forces, the betrayal of the Revolutionary armies, and the proclamation of the Constitution of 1917.

In both volumes, the appendices following each chapter are invaluable materials for discussion. This book is an excellent overview text on the history of the Mexican Revolution for those Chicano Studies classes dealing with history, political science, and Mexican and Chicano thought. It is available in Spanish only.

Singletary, Otis A. The Mexican War. Chicago: The University of Chicago Press, 1960.

Singletary narrates the major events of what he calls the Mexican War. His story is clear, offering a graphic picture of "the irritati ns and internal conflicts" within the American forces. His message is clear--that the Mexican War was one that Anglo-Americans would do better to forget, for the motives were political and the occupation of Mexico was less than benevolent. Moreover, the book documents what most Mexicans already know--the Southwest was insidiously stolen. The value of the book is that it tells the story in a compact volume. Recommended for Chicano History.

Womack, John. Zapata and the Mexican Revolution. New York: Alfred A. Knopf, 1969.

Womack, a young Harvard historian, began Zapata as a doctoral dissertation and then spent an additional two years turning it into a book. Womack conducted his research by using official archives and through reliable interviews in Mexico. Zapata is depicted first as a local leader of his village Anenecuilco, and then as a leader of Morelos with his strength emerging out of the deep cultural intransigence of a campesino, a man from the fields.

Zapata led the revolution for agrarian reform, for getting the land back from the entrepreneurs, the rich, industrializing hacienda owners with their sugar mills and company stores.

Womack discusses El Plan de Ayala, for which Zapata was responsible. El Plan had clear and radical demands: more land for the poor population and democratic protections for their interests. El Plan de Ayala is the catechism of Zapatismo and a landmark document in the history of Mexico's agrarian reform. Perhaps the most important point in El Plan was the one that called for the surrender of one-third of hacienda lands to the farmers. Womack says that on this basic aim there could be no compromise with the politicians and intellectuals in Mexico City. Womack deftly sketches in the political and economic developments in the area up to the present, and brings to life a region that is by no means as distant as ignorance has previously made it seem. Recommended in Chicano history.

LITERATURE

Abelardo. Chicano: 25 Pieces of a Chicano Mind. 2nd printing. Santa Barbara: La Causa, 1971.

This is a collection of poems by the poet Abelardo of South El Paso, writing in English, Spanish and Pocho. The author reveals the soul of a Chicano living in the steaming tenements of El Paso. Among his thoughts are "La Raza," "La Huelga," "El Macho," and what Abelardo calls "the Chicano Manifest." Among the growing group of Chicano poets, Abelardo must be considered one of the most noteworthy.

It is a fact that no significant movement--certainly revolutionary movements--ever succeeded without its intellectuals. For it is the intellectual who gives direction to a movement by providing ideas and, above all, the idealogy of the movement. It is, therefore, imperative that Chicanos begin to develop and support their intellectuals such as poets like Abelardo. The Chicano movements must develop its inteligencia, for without it, the movement will stagnate. Abelardo's poems are recommended for Chicano Culture, English, Spanish, philosophy, and literature.

Abreu Gomez, Ermilo. Canek: Historia y Leyenda de un Heroe Maya. Mexico, D.F.: Ediciones Oasis, S.A., 1969.

Canek is the fictional story of an authentic Mayan leader and wise man, who, during the Viceroyship, led his people in a famous revolt against their Spanish masters.

The book gives a vivid picture of the social and economic abuses that were inflicted on the Indians after the Conquest. Intertwined with the historical figure, and adding a realistic air to the story, we find autobiographical glimpses of the author's childhood. In the book, he is the sensitive white child whose teacher and friend is the Indian with whom, in unison, he sees, feels, and reacts to the human misery around them.

Canek belongs to the romantic period of the Mexican novel that came out of the Mexican Revolution. Canek is structured and imbued with a poetic feeling that makes the story appear as though it were in condensed form. It is because of the clarity, briefness, and simplicity that such a literary style requires that the book lends itself well for assignment in the second semester of college Spanish, excellent as a supplementary text for any history, sociology, or anthropology course in Chicano Studies, and particularly adequate for those students who are native speakers, and for whom the reading materials begin to shift from excerpts to full text reading.

Canek is a truly excellent book to introduce the student to the reading of prose and poetry in Spanish. The overall theme is one that, rather than expounding solely on hate and racism, searches for an harmonic fusion of human values, pointing to the necessity and the morality of the fight for social justice. As a teacher and wise man, the Canek Indian expresses the basic contrast between the characters of the Spanish and the Indians, as well as their philosophical undercurrents.

Azuela, Mariano. The Underdogs: A Novel of the Mexican Revolution. New York: The New American Library, Inc., 1962.

This is a novel of the Mexican Revolution. The author narrates a common situation during the Revolution; his protagonist is the illiterate peasant who finds himself involved in a situation without his knowing what the objectives are. On his side is the opportunist city intellectual Cervantes who sees the important role that Demetrio, the peasant, plays. Men like Demetrio are those "who protest against the evils of all the caciques who are overrunning the whole nation." This book is highly recommended for Chicano literature courses and as a suggested reading in sociology and social welfare courses.

Baca Cabeza de, Fabiola. We Fed Them Cactus. Albuquerque: University of New Mexico Press, 1954.

This book describes life in New Mexico as seen by the daughter of a Chicano "rico" before and after the arrival of the Anglo. The story is a personal narrative covering rodeos, buffalo hunts, fiestas and events of everyday life. Conflicts that arose with the newcomers are also described: the homesteaders, Billy the Kid and other outlaws, the loss of the land grants, Mexican sheepherders vs. Anglo cattlemen.

Good aspects of the book are the narration of life in New Mexico and the account of the conflict between natives and newcomers. What needs improvement is the attitude of the authoress in defense of her "Spanish" (versus Mexican) heritage. She states that all of the rich land lords were pure Spaniards and of blue eyes; also, that "the knowledge of plant medicine is an inheritance from the Moors brought to New Mexico by the first Spanish colonizers." This contradicts the genealogical findings of Fray Angelico Chavez (see Chapter 14 in Erna Fergusson's New Mexico) and the botanical findings of L. S. M. Curtin in Healing Herbs of the Upper Rio Grande.

Chicanos reading the book will gain an insight into the isolation of New Mexico, past and present. People in rural areas have remained isolated throughout history; thus solutions to New Mexico's problems have to take this isolation and neglect into account. This book is suitable for Chicano studies courses in Chicano literature and culture.

Barrio, Raymond. The Plum Plum Pickers. Sunnyvale: Ventura Press, 1969.

Of the two recent novels by Mexican American writers, Barrio's work is certainly the best in terms of literary style, poignancy, plot, character motivation and analysis, and story development. As its major focus, the novel depicts the life and times of migrants faced with the bleak task of everyday survival which is constantly being undermined and made more difficult by the greed and immorality of agribusiness agents and entrepreneurs.

As a literary piece, however, the novel suffers badly at times when the author permits his dialogue to become stilted and reminiscent of 19th century dime novels. Nevertheless, in his first novel, Mr. Barrio has performed well.

Carlos Gonzales Pena. History of Mexican Literature. 3rd ed. (Translated by Gusta Barfield Nance and Florene Johnson Dunstan.) Dallas: Southern Methodist Univ. Press, 1968.

Carlos Gonzales Pena's Historia de la Literature Mexicana was first published in Mexico in 1928. Between 1928 and 1955 (the year of the author's death) the author revised his text for eight additional editions. The ninth edition of this text was published in 1966 in Mexico City. In this printing the text was brought up to date in the appendices section prepared by three popular authors.

Pena's text begins with the literature and history of the Sixteenth Century and ends with the Twentieth-Century Renaissance. The content chapters discuss: Histories and Chronicles, Prose and Poetry, Classicist and Romanticists, the Drama, Novel and Literary Development.

It is felt by this reviewer that many Chicanos would not completely agree with Pena's philosophical outlook: (examples) "intellectual history of Mexico begins with the work of the first Spanish colonist," and "The program of the conquerors involved one prime objective: the conversion of the Indian to the Christian creed and moral standards." Perhaps a semblance of value lies in the treatment of the study of literature and the authors.

Carranza, Eliu. Pensamientos on los Chicanos: a Cultural Revolution. Berkeley: California Book Company, Ltd., 1969.

This extended essay by the former chairman of the Mexican-American Graduate Department at San Jose State College attempts to define the true nature of the Chicano Movement. Carranza sees it not as a political, economic, or even civil rights movement, but instead, as a "cultural revolution." According to Carranza, the Chicano has "found himself" and in doing so has created a "New Humanism," and it is this Humanism that the Chicano can offer to society, if society wants it.

Carranza is very emphatic in declaring that the Chicano movement is different from a civil rights movement. Yes, Chicanos want equality, but there is much more involved, for Chicanos are not asking; instead, they are offering something, a new perspective on life, to a society frustrated by its inability to relate to the minorities of the United States.

Professor Carranza has written perhaps the best explanation of what the Chicano movement is all about, and should therefore, be read by all Chicanos. This book is strongly recommended for psychology., philosophy and other courses that deal with the contemporary Chicano thought.

Gonzales, Rudolfo "Corky." I Am Joaquin. Denver: Crusade for Justice, 1967.

In the poem I Am Joaquin, Corky Gonzales utilizes a historical perspective to portray the Chicano and his heritage. His historical approach begins with the Chicano's pre-Columbian heritage and skillfully includes the Aztec era, the invasion of the Anglo, the struggle of the immigrants and Gonzales concludes his work emphasizing the plight of the Chicano. This poem would be useful in all areas of Chicano Studies.

Jessey, Cornelia. Teach the Angry Spirit. New York: Crown Publishers, 1949.

This is a novel of life in the East Los Angeles barrio during the Second World War. Amidst clashes between "zoot-suiters" and sailors, the author presents: Angel, who does not want to lose between being un-American and being Mexican; Mercy, who rejects everything Mexican; and Bernardo, who rejects everything Anglo as they attempt, in a cliche-ridden work, to find their identities. Not recommended for any class in particular.

Lansford, William Douglas. Pancho Villa. Los Angeles: Shelbourne Press, 1965.

William Douglas Lansford utilizes the romantic novel style to explore the legend of the brilliant Francisco (Pancho) Villa, General of the Division del Norte. The author may be accused of exercising his literary license to excess in projecting his thoughts into the novel and attributing them to Villa. Although many of the incidents described in the novel are historically accurate, Pancho Villa by Lansford should not be used as a historical reference text in the study of the famous Mexican general. It should be

pointed out, however, that Lansford does provide interesting insights into the involvement of the Wilson administration and the Republic of Germany in the internal affairs of Mexico during the 1910 Revolution. The intervention of foreign governments in the domestic affairs of Mexico should be of interest to students of political science, international relations and literature.

Leon-Portilla, Miguel. Pre-Columbian Literature of Mexico. (Translated by Grace Lobanov and author.) Norman: University of Oklahoma Press, 1969.

Leon-Portilla has compiled a representative array of the literary poems existing in Pre-Columbian indigenous Mexico. Poetry, hymns, celebrations, drama, chronicles, and prose are presented as introductory samples of the indigenous literature of the Nahuatl people.

A powerful introduction to Nahuatl literature, this book is a must for all students of indigenous literature, since the sources, the quotes, and the critical evaluations of Leon-Portilla are clear, informative, and authoritative. Recommended for literature and Pre-Columbian history courses.

Leon-Portilla, Miguel. Trece Poetas del Mundo Azteca. Mexico, D.F.: Universidad Nacional Autonoma de Mexico, 1969.

This work is a compilation of fine representative poetry that the ancient Mexicans developed. The poems are presented in their exquisite Nahuatl original version preceded with short biographies of the poets and followed with a Spanish translation of every Flower and Song. The context within which Leon-Portilla presents his compilation can hardly be surpassed by any existing work. The book is mandatory reading for any student of Pre-Hispanic literature or philosophy.

Its contemporary relevance to the Chicano community lies in our very ancient roots which the poetry so eloquently paints before the eyes and imagination of the reader; this book can be used in a Pre-Columbian literature course where students are found to be skilled Spanish readers, since Leon-Portilla's language, even though lucid, is flowery and exacting.

Paz, Octavio. New Poetry of Mexico. New York: E. P. Dutton & Company, 1970.

This is a bilingual edition of a work previously published in Spanish. The purpose is to reveal the various themes within twentieth-century Mexican poetry, and to try and determine whether this is poetry written by Mexicans or if it is poetry that in some manner reveals the spirit and character of Mexico. Selections are from poets such as Octavio Paz, Salvador Nova, Manuel Arce, and others.

The Chicano experience in the United States is quite different from the Mexican experience in Mexico proper; nevertheless, it is important for the Chicano to understand Mexico and the Mexican people. To simply say that we are Mexicans is not enough; we must understand the Mexican "soul," and the poetry of Mexico is one of the best avenues for this. The New Poetry of Mexico is recommended for classes in literature and Chicano culture.

Robinson, Cecil. With the Ears of Strangers: The Mexican In American Literature. Tucson: The University of Arizona Press, 1963.

One of the most important works in literary history, With the Ears of Strangers: the Mexican in American Literature, by Cecil Robinson, details basic racial and cultural themes appearing in much of the literature written by Anglo Americans in the nineteenth and twentieth centuries. Professor Robinson's scholarship objectively and sensitivity cannot be questioned. His expert handling of material reflects his training in history and, stylistically, the presentation illustrates his academic training in literature.

Robinson's work crosses academic boundaries in that its historical accuracy, wealth of material and consistency can be utilized by the traditional historians, the cultural historian, and the literary investigator. In addition, students of Southwestern folklore may find an abundance of sources which have heretofore been ignored. Robinson's will become recognized as a landmark in works dealing with the Mexican and Mexican American.

Romano-V, Octavio I., ed. El Espejo: Selected Mexican-American Literature. Berkeley: Quinto Sol Publications, 1969.

In future literary histories which describe important events and works, the production of El Espejo by Quinto Sol Publication will be noted for a number of reasons: first, for the outstanding literary quality of the short stories, essays, and poetry; second, for the poignancy, understanding, creativity, and sensitivity of the authors; and third, for the audacity of Chicanos to take it upon themselves to publish by Chicano hands, for Chicano minds and hearts, an anthology as literarily universalistic as this one.

Each writer magnifies and telescopes the Chicano experience. Not one experience as sociologists and anthropologists will have us believe, but many experiences which create a mosaic of memories and emotions.

Of these writers contributing to this mosaic, it may be well by illustration to point out a few: Mendez, a first-class literary genius incorporating the Yaqui Mexican milieu into a transcendent experience; Romano, taking strokes of life's paint and creating a mural of thought; Velez--I, depicting a bleak trek of obscenities but viewing the light of human salvation at the end of an epic journey; Vaca, at his best, mixing the unreal with the real and creating his own reality; and Alurista, sometimes sober, sometimes nostalgic, sometimes joyous, and sometimes aching, but always good.

Salinas, Luis Omar. Crazy Gypsy. Fresno: Origenes Publications, La Raza Studies F.S.C., 1970.

Salinas' Crazy Gypsy is a collection of poems portraying the dreams, aspirations and nightmares of the Chicanos. It is a first of its kind in that it was published by La Raza Studies program. This collection is recommended to be used in Chicano Studies literature courses.

Sommers, Joseph. After the Storm: Landmarks of the Modern Mexican Novel. Albuquerque: The University of New Mexico Press, 1968.

Joseph Sommers' After the Storm is a critical study of the works of three giants of 20th Century Mexican Literature: Agustin Yanez, Juan Rulfo, and Carlos Fuentes. Beginning with Yanez' The Edge of the Storm, published in 1947, Sommers feels that the Mexican novel entered a new "landmark period" joining the mainstream of world literature and leaving behind the "revolutionary and past revolutionary period in Mexican literature."

Before discussing the technique, structure, craft and world view of these authors, Sommers first examines "the novel of the Revolution," a literary movement extending from about 1915 through 1947. The main body of the book examines Mexican prose fiction from 1947 onward, but particularly from 1955 through 1964. The last chapter attempts to assess the modern novel by considering its literary merit and significance by how it differs from the novel of the Revolution and by what techniques and forms are typical of it.

A selected bibliography is also presented which will provide those interested in the Twentieth Century Mexican Novel and the works of those authors mentioned above with valuable sources of reference material. Highly recommended for Contemporary Chicano History, Culture and Literature.

Vasquez, Richard. Chicano. Garden City: Doubleday and Company, 1970.

The novel Chicano is a mixture of the grotesque and the ridiculous. Attempting the Faulknerian tradition of "generation-tracing," the author traces the problematic rise and fall of three generations of Mexicans and their descendants. As is the usual case with the neophyte novelist, this work contains perfect examples of stock characters, one-dimensional personalities, and human narrowness. One wonders if William Madsen proofread the galleys and injected his peculiar observations. Nevertheless, in spite of all the weaknesses noted in the novel, this reviewer applauds a fellow Chicano for attempting the impossible. This book could be useful in Chicano Studies in areas of literature.

Waters, Frank. People of the Valley. Chicago: The Swallow Press, Inc., 1941.

People of the Valley is a novel of Mexican people in a small isolated valley in New Mexico. It spans the lifetime--ninety years--of Maria del Valle, the "goat girl," she of the evil eye, the curandera, the prophetess, the all-wise; it spans the spectrum of change, from the first entry into the valley of French fur-trappers; Spaniards carrying their religion; Anglo-Americans carrying their long rifles; finally to the building of the dam that would help all the valley (except those whose land it engulfed) and the appearance of modern America.

Waters uses this simple plot as a vehicle for the universal theme of change and adaptation to change--"progress." The author delves into the customs of the land, the church, los penitentes, the avarice of man and the cold objectivity of las maquinas. His style lends a mystical aura to the narration that fits one of the themes: the wisdom gained by life and time--a philosophy of life.

A disconcerting technical problem in this work is the author's laudatory but inept attempts to snythesize the English and Spanish languages in his dialogues a lo Pocho. The technique is marred by the reader's knowledge that the dialogues are supposed translations from the native Spanish, in which case the intermixing of the languages would not occur as it might in a suburb of Los Angeles; even worse are the errors in usage and grammar of the inserted Spanish. This book should be highly useful in Chicano Studies as reading in a literature course or as a study in philosophy or sociology.

NATIVE AMERICANS

Deloria, Vine, Jr. Custer Died for Your Sins. New York: The Macmillan Co., 1969.

"Indian people are re-examining themselves in an effort to redefine a new social structure for their people. Tribes are reordering their priorities to account for the obvious discrepancies between their goals and the goals whites have defined for them." So saying, Deloria blasts at the governmental paternalism and the secular and religious "white do-gooderism" that is showered upon the Indian, destroying myths, stereotypes and distortions about the Indian and exposing governmental task forces and legislative edicts as farces.

Deloria's work is an historical panorama of the American Indian in his context within contemporary American society. He presents his book as fuel to further the national Indian awakening and as a tool to strengthen the Indian youth who "are beginning to understand the extent to which the Indian community is being expanded . . ." and that this expansion " . . . is an affirmation of tribalism over individualism."

Deloria, Vine, Jr. We Talk, You Listen: New Tribes--New Turf. New York: The Macmillan Co., 1970.

In We Talk, You Listen, Deloria makes a significant contribution to contemporary thought in his application of the Indian perception of the world to the problems of American society. The theme of his work could well be embodied in the following statement: "To the non-Indian world, it does not appear that Indians are capable of anything. The flexibility of the tribal viewpoint enables Indians to meet devastating situations and survive. But this flexibility is viewed by non-Indians as incompetency, so that as the non-Indian struggles in solitude and despair he curses the Indian for not coveting the same disaster."

The author introduces the idea of a "new individualism" that

is being expressed by youth in America today--new tribalism based on the sovereignty of identifiable groups within the American social structure. "Discrimination in the case of blacks and deprivation of culture in the case of the American Indian and Mexican American has been built upon a tacit recognition of the 'groupness' of these communities." He argues that after many centuries of private enterprise and economic exploitation people are reverting to Pre-Columbian expressions of life styles and that only a minority group (he includes white neo-tribal expression in this definition), when viewed in its "philosophical and conceptual positive sense . . . can have an identity which will withstand the pressures and the tidal waves of the electric world."

Embree, Edwin R. Indians of the Americas. New York: The Macmillan Co., 1970.

Indians of the Americas was originally written by Embree in 1939. The new Macmillan edition comes with an introduction by Vine Deloria, Jr., in which Embree is recognized as an author who understood the social reality of the Indian white society. His book is a classic piece in that it challenged the accepted theory of the time that said that the Indian was vanishing. Embree's contrary conception, of course, has proven to be correct today as we witness a population explosion and a cultural renaissance within the Indian community.

Embree's presentation includes a historical overlay which gives the reader a brief portrait of the culture at the time of the Spanish Conquest. He follows this up with sections on the Mayas, the Aztecs and the Incas which represent the classic southern Indian cultures and sections on the Ogala Sioux, the Iroquois, and the Pueblos which give an insight into the North American Indian cultures. He finishes with a section on the interrelations between Indian and white which may, according to Deloria, be somewhat dated. This book is recommended for Chicano studies: history, culture and introduction.

Farmer, George L. Education: The Dilemma of the Indian-American. Los Angeles: University of Southern California, 1969.

Education: The Dilemma of the Indian-American is a handbook which provides a demographic study of the Indian as a general subject. Beginning with the "Statement of the Problem" which outlines the situation in which the Native American finds himself in today vis-a-vis American society, the author proceeds to present sociological data relating to the Indian touching upon culture, employment, housing, religion, education, etc. The statistics he uses rely heavily on the 1960 Census; however, he does use some later sources. In addition, the handbook offers brief historical sketches of the various areas dealt with.

The handbook is directed in general to the urban Indian. It does not deal with the problems that have been imposed upon the Indian in any definitive way. Its approach is somewhat sympathetic but somewhat paternalistic and its conclusions and recommendations are simplistic and ineffectual. The author alludes to the idea of Indians determining their needs but emphasizes that "they can't do it alone." This handbook may be found to be useful to the high school student or college freshman as a source for demographic information or as an historical source for programs relating to Indians. Some care should be exercised, however, for the reasons already stated.

Forbes, Jack D. The Indian in America's Past. Englewood Cliffs: Prentice-Hall, 1964.

A startling revelation confronts the Chicano reader in the introduction of this book: " . . . it should be pointed out that the greatest reservoir of Native American ancestry in the United States is not contained within the group usually referred to as 'Indians,' but among the perhaps 6,000,000 Mexican-Americans and so-called Spanish-Americans . . . (many of them were 'Indians' in Mexico--Taraumaras, Yaquis, Tepehuanes, etc.) . . . "

Once saying this, Forbes goes on to identify the people that he is writing about as Tribal Americans (those Indians that have adhered to the tribal traditions). By using quotations of white writers, journalists and speech-makers, various speeches made by Indian Chiefs, his book documents the European view of the native, and his long appression, the struggle of the native American, the enforced mission

acculturation, red slavery, United States policy, etc. This book is rich in source materials and should prove extremely valuable to Chicano Studies in the area of early history in the United States, the relationship between the United States and the Native Americans, and as a study of American hang-ups with people of different color or culture. Recommended for: sociology, anthropology, United States History (as it relates to Chicanos), contemporary Chicano thought, introduction to Chicano Studies.

Momady, N. Scott. The Way to Rainy Mountain. New York: Ballantine, 1970.

The Way to Rainy Mountain is the history and legends of the Kiowa Indians. The author, employing a novel approach, uses his return to the land of his ancestors' origin for the funeral of his grandmother as a backdrop in which to present a series of delicate half-page sketches, descriptions and childhood remembrances. These presentations which deal with Kiowa folklore and the author's observations provide the reader with a novel experience in reading and, when brought together, provide a beautiful tapestry that is the Kiowa experience.

Momady leads the reader from the time when "the Kiowas came, one by one, into the world through a hollow log," to their slow trip from "the headwaters of the Yellowstone River eastward to the Black Hills and south to the Wichita Mountains" to the beginning of the decline of the hundred-year-old golden age of the Kiowa. On the way the author introduces the reader to the Sun Dance, to Tai-me and to the peyote ritual of the Kiowas and ends noting that all that remains today of the Kiowa culture is "defined in a remarkably rich and living verbal tradition which demands to be preserved for its own sake."

Steiner, Stan. The New Indians. New York: Del Publishing Company, Inc., 1969.

The New Indians is an account of the new political emergence of the Native American. It details the movement for "Red Power" that was initiated with the creation of the National Indian Youth Council in 1960 at Gallup, New Mexico. The essence of "Red Power," as defined by the young, college-trained Indians who organized it, is the return to and the

renaissance of the principle of communalism as it is expressed in Indian tribalism. Steiner, in documenting this phenomenon, presents a series of incidents, situations and biographical portraits that describe the contemporary Indian in his "new struggle" to retain his culture. In his description, Steiner introduces the reader to the specific militant actions that have occurred around the issue of "earth rights," fishing and hunting rights and the "Colonial Office" (Bureau of Indian Affairs); he details the antecedents, both historical and contemporary, for the present upsurge; and he touches upon the cultural and value differences between the Indian ways and the white ways in the areas of religion, time, acculturation, etc.

In addition, this book includes a set of appendices that provide an insight into the "non-methodology" of the author's work, excerpts from various Indian literary sources, demographic statistics and an extensive bibliography.

The New Indians is relevant to the Chicano community because it presents a branch of the family tree which, at least to the urban Chicano, is lost. Its value in the area of Chicano Studies lies in the expansion of the student's knowledge about his Indian heritage which is presently limited to the Pre-Columbian co-ancestor he shares with today's Native Americans. Recommended for: Contemporary Chicano Thought.

Waters, Frank. Masked Gods: Navaho and Pueblo Ceremonialism. New York: Ballantine Books, 1950.

This book presents an insight into the history, mythology and political structure of the Navaho and Pueblo peoples of the Southwest. The author takes cold facts and traditional historical views, reinterprets them and places traditional assumptions in a new light.

Masked Gods is broken into three major parts. The first deals with the Pueblos and the Navahos in an historical context. Within this section the Hispanic conquest and Anglo conquests of the Southwest and their respective influences are discussed. The second part introduces sections on specific Indian ceremonialism. The relationship of the ceremonies with Aztec, Incan and Mayan civilizations are discussed. The third portion introduces the reader to the "Indian life style"; it discusses Indian customs and analyses cultural relations between Indian and white. This book is highly recommended for Chicano Studies.

Waters, Frank. The Man Who Killed the Deer. Chicago: The Swallow Press, Inc., 1942.

The Man Who Killed the Deer is a novel of Pueblo Indian life. It takes the incident of a deer killed out of season by a Pueblo Indian, Martiniano, and develops a two-pronged analysis of the Native Americans' present situation. One is the eternal struggle against cultural obliteration at the hands of a white system--the deer-slaying representing the Indian's subtle refusal to be subjugated to the white's acculturation; the second is the mystical nature of the Indian's way of life. His religio-political existence is represented by the communication Mariniano engages in with the slain deer.

Waters attempts to present the "nitty-gritty" of the Indian experience. He touches upon the Peyote culture of the Native American Church, he deals with the principle of time within the Indian context, he explores the Indians' "reticence" in face of the White world, he studies the tribal and the personal conflicts that arise from the introduction of white society into the lives of the Indians--the struggle of the old Indian and the new Indian within one personage.

This book also presents the Indians as a force, an existence, within the context of today's Mexican Southwest; interesting interactions take place between Indian and Mexican--from the perspective of the Indian, of course. Recommended for: Literature, Contemporary Chicano Thought, Sociology, Chicano Culture.

The following is an alphabetical listing of books which relate to the American Indian. These books may be found to be useful in Indian Studies Programs and Chicano Studies Programs. Because of the limitations placed on our project, these books were unable to be annotated. They were included because it is felt that they may have some relevance.

Andrist, Ralph K. The Long Death. New York: Macmillan, 1964.

Berger, Thomas. Little Big Man. New York: Dial Press, 1964.

Borland, Hal. When the Legends Die. Philadelphia: Lippincott, 1963.

Brant, Charles S., ed. Jim Whitewolf: The Life of a Kiowa Apache Indian. New York: Dover Publications, Inc., 1969.

Brophy, William A., and Sophie D. Aberle. The Indian: America's Unfinished Business. Norman: University of Oklahoma Press, 1966.

Cotterill, R. S. The Southern Indians. Norman: University of Oklahoma Press, c. 1954.

Farb, Peter. Man's Rise to Civilization. New York: Avon Books, 1968. (Some reports on this book have criticized it as being pedantic and perpetuating stereotypes.)

Foreman, Grant. Indian Removal. Norman: University of Oklahoma Press, c. 1932.

Foreman, Grant. The Five Civilized Tribes. Norman: University of Oklahoma Press, 1934.

Hagan, William T. American Indians. Chicago: University of Chicago Press, 1961.

Hyde, George E. A Sioux Chronicle. Norman: University of Oklahoma Press, c. 1956.

Hyde, George E. Red Cloud's Folk. Norman: University of Oklahoma Press, c. 1937.

Josephy, Alvin M., Jr. The Indian Heritage of America. New York: Bantam Books, Inc., 1969.

Llewellyn, Karl N., and E. Adamson Hoebel. The Cheyenne Way: Conflict and Case Law in Primitive Jurisprudence. Norman: University of Oklahoma Press, 1941.

Mitchell, Emerson Blackhorse, and T. D. Allen. Miracle Hill. Norman: University of Oklahoma Press, 1967.

Momaday, N. Scott. House Made of Dawn. New York: Harper & Row, 1968.

Pearce, Roy Harvey. Savagism and Civilization: A Study of the Indian and the American Mind. Baltimore: John Hopkins Press, 1967.

Powell, Peter. Sweet Medicine. Norman: University of Oklahoma Press, 1969.

Wallace, Anthony F. C. The Death and Rebirth of the Seneca. New York: Knopf, 1970.

Washburn, Wilcomb E. The Indian and the White Man. Garden City, N.Y.: Anchor Books, 1964.

Waters, Frank. Book of the Hopi. New York: Viking Press, 1963. (Highly recommended reading.)

Wilson, Edmund. Apologies to the Iroquois. New York: Farrar, Straus, & Cudahy, 1960.

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PHILOSOPHY

Bejar Navarro, Raul. El Mito del Mexicano. Mexico, D.F.: Universidad Nacional Autonoma de Mexico, 1968.

Divided in two parts, the book reads like a history of writings concerning the study of character, national character and the stereotypes. Part I, covering just about half the text, examines the scientific method in the study of personal and national character. Leading writers of various nationalities are partially analysed. There is substantial coverage of the concept of human nature and race, individual character and social structure.

Part II concerns existing studies of Mexican character. The relevance of this part may hold the interest of the reader more than the dull, purely technical, descriptive account of previous international studies as in Part I. Part II also covers the last three chapters of the book specifically on the stereotype of the Mexican as conceptualized by philosophers (Vasconcelos, Ramos, Zea), psychologists (Gonzalez Pineda), writers (Fuentes, Spota and Yanez); foreign writers and thinkers included (Huxley, Cernuda, Antonin Artaud and D. H. Lawrence). The final chapter promises an analysis of relevant studies but it falls short. Octavio Paz's essay on the character of the Mexican is reviewed but not specifically criticized. One is left wanting more. Moreover, the short bibliography offers little to encourage the objective study of the character of the Mexican. This work is recommended for philosophy, history and psychology.

Castaneda, Carlos. The Teachings of Don Juan: A Yaqui Way of Knowledge. Berkeley and Los Angeles: University of California Press, 1968.

This book takes the reader through a five-year apprenticeship with a well-travelled Yaqui Man of Knowledge. A different level of reality, non-ordinary reality, is found to be the string that threads the apparently disconnected beads or lessons that Mescalito and Don Juan impart on the apprentice, Carlos Castaneda.

The book is a must if one is to realize that the Ancient Wisdom of the Mexicans has its contemporary voice in the heart of the "brujerias" (sorcery) of "brujos" or "diableros" (witch doctors). One must be careful not to take this book as a mere addition to the unpopular drug culture literature of today. The book can be used in a Chicano Culture course as well as in philosophy and psychology courses.

Gonzales Pineda, Francisco. El Mexicano: Su Dinamica Psicosocial. 2nd rev. ed. Mexico, D.F.: Editorial Pax-Mexico, 1961.

This is a collection of four essays concerning the national ego of Mexico (Yo Nacional), an analysis of the problems of the Yo Nacional, its many identities, problems of cohesiveness and heterogeneity. This is a leading work about the psychology of the people. Under the veneer of psychosocial analysis, the author makes a critique of the political philosophy of the Mexican national character; thus the Yo Nacional is todo el pueblo, the superyo is the gobierno. As a theoretical monograph on the Mexican national character, this work should rank among the most fundamental. It is a personal work based on the author's learned opinion; the work is clear of the clutter of quotations from one else's thinking.

The relevance of this work to the Chicano community is incidental, but considering the relative import of the subject matter, this book indeed is pertinent in Chicano studies as secondary matter of interest. The work should be useful primarily in Mexican history and philosophy and sociology. It should be useful in Chicano studies relating to the heterogeneity of the Mexican with particular reference to the mythical character of the masses of immigrants that entered the United States during the Mexican Revolution and after.

Leon-Portilla, Miguel. Aztec Thought and Culture: A Study of the Ancient Nahuatl Mind. (Translated by Jack Emory Davis.) Norman: University of Oklahoma Press, 1963.

Leon-Portilla assigns himself the task of discovering whether the Ancient Mexicans that settled in the central mesa and adjacent valleys had begun to traverse the path of philosophical inquiry. Through a thorough and lucid analysis of original

sources in the native tongue, Leon-Portilla takes the reader through an enjoyable and challenging journey across the multi-faceted range of flower and song that mirrors the heart of indigenous Mexico.

Its contemporary relevance in the Chicano community lies in the clarity with which the name of the Ancient Mexicans is redeemed from the uninformed, popular image of the Aztecs as ignorant savages without a civilized way of life, dedicated to the tearing out of human hearts. This work can be used in Chicano Culture classes at the upper division level; it could also be used in Prehispanic Philosophy courses, Chicano History and Culture courses.

Northrop, F. S. C. The Meeting of East and West: An Inquiry Concerning World Understanding. New York: The MacMillan Company, 1960.

The thirteen chapters of this book by an American philosopher treat the fundamental ideological conflicts in world culture. Two chapters are relevant in Chicano studies: Chapter II, "The Rich Culture of Mexico" and Chapter III, "The Free Culture of the United States."

Such primary values as religion, aesthetics and science that make the Mexican character distinctive in world cultures are carefully analysed. The Mexican's concept of religion with the female component as a primary, immediate value and as an emotional experience is explained. This chapter should be helpful to the reader seeking a greater understanding of the Mexican's concept of religion and artistic sensitivity.

Chapter III, while not directly related to the Chicano, is pertinent in that it deals with the Anglo-American values concerning such philosophical questions as the Marxian theory of individual rights and the Lockean principle of private property. The Chicanos and students of comparative religion should read these two chapters together. An extensive bibliography by chapters is appended at the end of the text.

This work would be useful in philosophy and in topical seminars where serious criticism of the Mexican's aesthetics, religion and politics is pursued.

Paz, Octavio. The Labyrinth of Solitude: Life and Thought in Mexico. New York: Evergreen Press, Inc., 1961.

This is one of the fundamental books written about Mexico and Chicanos, in which the essence of the national and individual Mexican character is explored in a series of reflections on a variety of themes suggested by popular traditions, historical experiences, psychological and philosophical speculations.

Paz, a distinguished poet, transfers to his prose a lyrical feeling that prevails in the book, giving it a unique literary quality. This work constitutes a point of departure for Chicano thought, since it was Paz's lived experience of the Pachuco repression and his consequent anguish that led him to focus on identity. He sought to define the authentic Mexican self by studying the crisis of identity of the Pachucos.

In the first chapter, "The Pachuco and Other Extremes," Paz introduces his overall preoccupation with the subject of identity and reality, which he attempts to analyze, first by viewing the contradictory attitudes that North Americans and Mexicans exhibit, but more crucially by expounding on the life experiences of the young Pachucos and of the Mexican minority in Los Angeles. Despite the fact that Paz is approaching his subject from the outside (for he did not actually live the "everyday" Chicano experience), this did not prevent him from being morally aroused and compelled to examine it as a part of his own crisis. The book can be used as a primary text in Chicano Studies courses, especially in the areas of philosophy, literature, psychology and anthropology, and as a supplementary source in all others.

POLITICAL SCIENCE

Acuna, Rudy F. "Ignacio Pesqueira: Sonoran Caudillo." Arizona and the West: A Quarterly Journal of History, 12 (1970).

During the middle decades of the nineteenth century, many of the Mexican states were ruled by caudillos or political strongmen. Among the most ruthless and autonomous of the Mexican caudillos were the Nortenos--Santiago Vidaurri, who ruled the states of Nuevo Leon and Coahuila; Louis Terrazas, the cattle baron of Chihuahua who frequently functioned as chief executive of that state; and Ignacio Pesqueira, probably the least known of the three, who was the major political figure in Sonora from 1856 to 1876.

This article is centered around Pesqueira and other men such as him in their search for power. More importantly, the article presents the inability of the central government to control the states and therefore like Pesqueira were in constant struggle for the control of Sonora. This volume is recommended for Mexican and Chicano history, and for political science.

Alvarez, Jose. "A Demographic Profile of the Mexican Immigrant to the United States, 1910-1950." Journal of International American Studies, 8 (July 1966), pp. 471-496.

The author demonstrates how the different characteristics of Mexican immigration into this country such as geographic distribution, urbanization, language, education and occupational mobility make it applicable for a demographic case study. The availability of census materials make possible the longitudinal studies of the immigrant population, and the two clearly distinguishable generations in the forty year period permitted the application of a developmental theory of family life to the entire population.

The author's purpose was to give a general overview of the

demographic characteristics of the immigrant population which would serve as a point of departure for more detailed research. The article is valuable in that it traces the movement of the immigrants due to a change in recruitment from agricultural jobs to industrial ones. Areas recommended: political science, sociology, urban affairs.

Galarza, Ernesto. Spiders in the House and Workers in the Field. Notre Dame: University of Notre Dame Press, 1970.

Spiders in the House documents a long drawn out legal battle between the DiGiorgio Corporation in the San Joaquin Valley and the National Farm Workers Union (Local 218 A.F. of L.). The work follows a series of lawsuits for libel brought by the DiGiorgio Corporation against the NFWU and the producers of the allegedly libelous motion picture "Poverty in the Valley of Plenty"; it also analyzes the introduction of a Congressional Extension of Remarks which condemned the motion picture and the NFWU, and whose validity as an official piece of congressional business had been seriously challenged. It was the lawsuit and the Extension of Remarks that brought about the demise of the union.

Galarza has produced a study of legal intrigue and political chicanary. Within its legalistic presentation of approximately twenty years of litigation, a realistic view of California agribusiness and its supportive bases unfolds. This study is important to the understanding of today's farm politics and of the political ambience of la Huelga. It is also tremendously important in the area of Chicano Studies as a case study of the political manipulations that have taken place and which are instrumental in the continued oppression of not only the Chicano, but all poor people in America. Academic Field: Political Science, Sociology, Contemporary Chicano History.

Grebler, Leo, Joan W. Moore and Ralph C. Guzman. The Mexican-American People: the Nation's Second Largest Minority. New York: The Free Press, 1970.

This text is by far the most comprehensive study to date of the Chicano position in the United States. Using an interdisciplinary approach, the authors describe the Chicano from two views: as the cultural and physical minority and as a

part of the national scene. The illustration spectrum of their view goes over historical, cultural, religious, and political perspectives, the class structure, the family, and the individual in a society moving in different directions.

The importance and contributions of this four-year study is that its conclusions differ from both popular and scholarly views. The authors claim the Chicano has not been as resistant to social change as is commonly believed, and shows greater intrinsic dissimilarity. The study further points out the underrated potential of the Chicano to assimilate--assuming that is desirable--as well as the overrated "cultural distinctiveness." Understandably, the Chicano's position varies greatly from one place to the other, depending on the "social milieu." The relation of Chicanos to the society as a whole remained, for the most part, precarious. With empirically researched statistics, the study showed that only recently have social institutions begun to respond to the special needs of the Chicano.

Meanwhile, growing unrest and "action tactics" among Chicanos, especially the youth ". . . complicates interaction with the majority." The political spectrum, at least for the time being, commands that this particular interaction exist if the Chicano hopes to utilize the present social institutions--a fact clearly and factually brought out in this text.

Included in this study were the following advance reports:

1. "Education and Income of Mexican-Americans in the Southwest," by Walter Fogel.

2. "Mexican Immigration to the United States: The Record and Its Implications," by Leo Grebler, with contributions by Judge Philip W. Newman and Ronald Wyse.

3. "Revised Bibliography," with a bibliographical essay by Ralph C. Guzman.

4. "Residential Segregation of Minorities in the Urban Southwest," by Joan W. Moore and Frank G. Mittelbach.

5. "The Burden of Poverty," by Frank G. Mittelbach and Grace Marshall.

6. "Intermarriage of Mexican-Americans," by Frank G. Mittelbach, Joan W. Moore and Ronald McDaniel.

7. "The Schooling Gap: Signs of Progress," by Leo Grebler.

8. "Mexican-American in a Midwest Metropolis: A Study of East Chicago," by Julian Samora and Richard A. Lamanna.

9. "The Spanish Americans of New Mexico. A Distinctive Heritage," by Nancie L. Gonzalez.

10. "Mexican-Americans in Southwest Labor Markets," by Walter Fogel.

11. "Health Status and Practices of Mexican-Americans," by A. Taher Mowstrafa, M.D., and Gertrud Weiss, M.D.

The only complaint this reader had was the use of the advance report submitted by Samora and Lamanna. Their statistics and phraseology are questionable at times, using debatable data and depicting the Chicano in parochial terms. Aside from this, the text would be of great value to economic, sociology and political science courses as resource material. It could also be utilized as the primary text for an intermediate course (one year) in Mexican American Studies.

Holmes, Jack E. Politics in New Mexico. Albuquerque: University of New Mexico Press, 1967.

This book is the substance of a Ph.D. dissertation in political science from the University of Chicago. The author selects the three political institutions of party, legislature and governorship for analysis in the state of New Mexico. The interrelationships between these three institutions are studies and relevant sociological aspects are presented. As such, a good part of the book deals with the participation of Mexican-Americans in the political system of New Mexico. Cultural and institutional roots of Chicano power in New Mexico are examined.

From the Chicano point of view, the presentation is adequate as far as it goes. For example, Holmes analyzes the patron system of politics and provides a valuable demythification of aspects of the patron system. However, the author takes the United States political system as given and devotes his attention to the political "acculturation" of Hispanic New Mexico. Holmes seems to subscribe to the theory of interest groups, whereby various groups lobby and view within a political system for their respective slices of power in accordance

with a kind of melting pot idea of American politics. An analysis in terms of democratic elitism would be more to the point. The author says that the New Mexico political system "made crucial adjustments with a minimum of strain." The various "extra-legal" Chicano resistance movements of the past are overlooked. Any lack of "strain" is probably due to the fact that Chicanos in New Mexico were a conquered people who had little choice in the matter.

Aside from these kinds of considerations, the book would be a good source for Chicano studies courses in political science, mainly due to the lack of much material on the same subject covered in this book.

Jenkinson, Michael. Tijerina: Land Grant Conflict in New Mexico. Albuquerque: Paisano Press, 1968.

Although Jenkinson's account is disjointed, it relates information on activities of the Alianza and the events surrounding the famous Courthouse Raid. The account is not as complete as Nabokov's Tijerina and the Courthouse Raid, but it does fulfill its primary purpose of politicizing readers to Tijerina's struggle and offers historical insight into the historical roots of the land grant controversy. The author is admittedly partisan, but this is not necessarily bad since it balances much of the negative literature written about Tijerina. Recommended for: Chicano political science and history.

Johnson, William Weber. Heroic Mexico. Garden City: Doubleday and Company, Inc., 1968.

Heroic Mexico is a description and analysis of the Mexican revolution. The author studies the period 1910-1940 in Mexico Contemporary history. He gives a portrayal of the characters involved in the revolution and analyzes their historical political and social frame. He points out the relevance Zapata, Villa, Madero, Huerta, Carranza, Obregon and others had in the emergence of Mexico as a modern and stabilized nation, what they meant to the people. He analyzes Mexican society at the time and how it set the conditions for revolution to come, and its consequences.

The book is rich in details and anecdotes. Johnson's analysis is objective; he limits himself to give the facts

to readers and leaves judgment for later. He succeeds not only in giving a better understanding of the Mexican revolution and the characters involved, but also in presenting a better understanding of the Mexico today and the Mexican American in the United States. This book is highly recommended for political science and Chicano contemporary history.

Lowrie, Samuel Harman. Culture Conflict in Texas: 1821-1835. New York: Columbia University Press, 1932.

This book is a doctoral dissertation in the field of political science at Columbia University. The author's purpose is to explore the underlying factors of cultural conflict between the Anglo colonizers of Texas and the Mexican citizens of that territory at the time. In his analysis Lowrie attempts to apply sociological principles as these apply to actual historical incidents.

He discusses the significance of the physical environment and sets the base for discussion of conflict as he traces the composition of the population and the conditions of migration. He reveals excellent sources of historical information in which he projects the role of the slavery question as a neglected historical fact. A provision in the first 1824 Mexican Constitution states that "commerce and traffic in slaves, proceeding from any country and under any flag whatsoever, is forever prohibited in the territory of the United Mexican States." Stephen F. Austin and his colonists had much difficulty with this law and the author elaborates on it as a major source of conflict. He touches only superficially on other neglected facts of history but contributes an excellent source of material in his bibliography and much sociological insight into the patterns of conflict.

Millon, Robert Paul. Mexican Marxist--Vicente Lombardo Toledano. Chapel Hill: University of North Carolina Press, 1966.

Millon, through extensive research and personal interviews with Toledano, traces the intellectual development of Vicente Lombardo Toledano, the Mexican socialist labor leader, educator and political activist.

The author analyzes Lombardo's great influence on the

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developments following the 1910 Revolution, primarily in the fields of labor and education. Lombardo, a prolific writer and a man of superior intellect, played a key role in the organization of several labor groups, political coalitions and educational institutions, all of which reflect his basic Marxist orientation.

Millon's book provides the reader with a clear insight into the philosophy of a man who has worked all his life to implement the reforms fought for in Latin America's most famous revolution. Included are analyses of Lombardo's views on imperialism, colonialism, education and international relations. Millon's book would be an excellent text for advanced courses in political science, philosophy, economics or history.

Nabokov, Peter. Tijerina and the Courthouse Raid. Albuquerque: University of New Mexico Press, 1969.

Nabokov's book is a moving and objective account of the events surrounding Tijerina's most controversial act--the now famous courthouse raid. The author's style is excellent; taking the reader not only into the event itself, he also graphically describes the plight of the people in Tierra Amarrilla as well as compiling scarce data on Tijerina himself, who may someday be heralded as one of the outstanding political prisoners of the decade. Moreover, of special interest to the Chicano, is how the Conservation and Reclamation movements were used to legally confiscate the land from the Mexicano. Recommended for Chicano political science, history and as an outside reading source for introduction courses.

Nelson, Eugene. Huelga. Delano, California: Farm Workers Press, Inc., 1966.

This book describes the first hundred days of the Delano Grape Strike. The author, who participated in the strike during this period, narrates the experiences of the strikers. Nelson describes their struggle in recruiting supporters to their cause, their conflict with the growers and authorities, and their attitudes and expectations. Furthermore, he explains the impact the strike had in organizing the Chicano community towards a more intensive political participation. The strike was more than an economic demand;

it became an instrument of political education that had definite social consequences and a cultural demand by an ethnic group that has challenged the traditional myth of the "melting pot" as the only way of integrating into the United States society.

Nelson describes his own impressions on the situations and characters. He gives a portrayal of Cesar Chavez; his methods.and influences in the movement. Through this well-written book, the author is able to captivate the reader through narrative and dialogue. Recommended for contemporary Chicano history, community organization, social welfare courses, and political science.

Steiner, Stan. La Raza: The Mexican Americans. New York: Harper & Row, 1969.

In La Raza, Steiner presents a national panorama of the Chicano Movement. The book is divided into four areas: the New Mexico land movement; the California youth movement; la huelga; and the Crusade for Justice. Using a narrative style, painting personal portraits, presenting authentic descriptions of Chicano situations, Steiner writes about the Alianza in Tierra Amarilla, the creation of the Brown Berets, the educational scene for Chicanos, the barrios of Los Angeles, the villages at the foot of the Sangre de Cristo Mountains, the migrant workers, the huelgistas and the movement in Colorado.

This book complements McWilliams' North From Mexico, the latter presenting a historical backdrop of the Chicano in the Southwest United States and the former giving a contemporary view of the Chicano on the move. Both of these books might be very useful as a tandem for basic classes such as Chicano History, culture and political thought. It's definitely an asset to the implementation of Chicano Studies at the colleges and universities. Would be most useful in a political science course.

Tobias, Henry J., and Charles E. Woodhouse, eds. Minorities and Politics. Albuquerque: University of New Mexico Press, 1969.

This book contains a collection of essays about the roles of various minority groups in social and political processes. The Jews of Tsarist Russia, the French-Canadians of Quebec, the Indians of Sandia Pueblo in New Mexico and the Negroes of Albuquerque are examined in separate essays. In addition, the book contains an article of direct relevance to Chicanos. "The Alianza Movement of New Mexico," by anthropologist Frances L. Swadesh, is a sympathetic treatment of the Chicano social protest movement in New Mexico concerning the Alianza Federal de Mercedes (also called the Alianza de Pueblos Libres) and its land grant claims.

Swadesh describes the Alianza as an organization with membership of Hispanos that accepts the pan-ethnic views of its leadership. The Alianza's ties with civil rights organizations and with other Chicano groups are emphasized. Thus, Swadesh seems to argue against views such as anthropologist Nancie Gonzalez's characterization of the Alianza as a nativistic cult movement by Mexican journalists. Some of the other articles may be worthy of study, too, for example, the comparison between the French-Canadians in Quebec and the Chicanos in New Mexico is revealing. This book would be of use for Chicano studies courses in sociology, anthropology and political science.

The contents of the book are as follows:

The Jews in Tsarist Russia: The Political Education of a Minority . . . Henry J. Tobias

Quebec: From a Minority Complex to Majority Behavior . . . . . Marcel Rioux

The Alianza Movement of New Mexico: The Interplay of Social Change and Public Commentary . . . . . Frances L. Swadesh

The Cultural and Social Survival of a Pueblo Indian Community . . . . . Suzanne L. Simmons

Between the Tracks and the Freeway: The Negro in Albuquerque

United States Commission on Civil Rights. Mexican Americans and the Administration of Justice in the Southwest. Washington, D.C.: U.S. Government Printing Office, 1970.

The United States Commission on Civil Rights conducted this study as a result of written complaints and allegations at Commission Hearings and at meetings of the Commissions' State Advisory Committees that Chicanos in the Southwest were being subjected to discrimination by agencies of law enforcement and in the administration of justice. The objective of the study was to determine what, if any, factual basis existed for these assertions. As many Chicanos knew, the facts were there only to be found by an "official" body. It appears that the Commission has finally "discovered" the Chicano.

The report depicts a substantially negative description of the relationship between Chicanos in the Southwest and the agencies which administer "justice" in those states. Not surprisingly, it was found that the attitude of Chicanos toward these institutions--the police, the courts, and related agencies--is distrustful, fearful, and hostile. Police departments, courts and law itself are viewed as Anglo institutions in which Chicanos have no stake and from which they do not expect fair treatment. Finally, the Chicano was found to be grossly "underrepresented" from full participation in many of these institutions.

The results of this report should be of no shock to the majority of Chicanos. However, now that the information has been officially documented, it should serve formal notice to the Anglos why, in part, we are angry! This report would be most useful in a political science course, specifically one dealing with law/political system and the Chicano.

Governor C. C. Young's Mexican Fact Committee. Mexicans in California. San Francisco: California State Printing Office, reprinted by Rand & Research Associates, 1970.

This is an exhaustive study carried out by the California Departments of Industrial Relations Agriculture and Social Welfare and presented as a report to Governor C. C. Young in 1930. Divided into four parts, the report provides a vast quantity of statistical information of the Mexican and Chicanos in California in the late 1920's: Part I, Immigration, Population, and Naturalization; Part II, Mexicans in Industries and in Nonagricultural Occupations;

Part III, Labor Needs in California Crop Production with particular reference to the Mexicans; Part IV, Health, Relief and Delinquency Condition among the Mexicans of California; and a fifth profile section, the Mexican Family, its size and its income. This book could prove useful in political science, sociology, social welfare and as a reference source in Contemporary Chicano History and culture, education and community organization.

PRE-COLUMBIAN HISTORY

Bernal, Ignacio. Mexico Before Cortes: Art, History, and Legend. Garden City: Doubleday and Company, Inc., 1963.

Ignacio Bernal states in the very first sentence of the preface that "the sum of this slim volume is simply to outline the history that made Tenochtitlan what it was, and at the same time to mention some of the main events and the spirit that led to their occurrence." Mr. Bernal not only does in this work what he sets out to, but also has written a work that is scholarly enlightening and very readable.

The author draws heavily upon his own extensive research, as well as the research of the leading Mexican historians. He includes extensive quotations from the Indian codices which are contemporary with the era he is dealing; he also uses plates and clear readable maps as an augmentation to the text without any direct reference to them.

The chapter on the Toltecs is the most factually-summarized statement of its kind, and is a drastically needed piece of research on this great yet mysterious people. When Mr. Bernal is writing about the Toltec, as well as the other people studied in this work, the only bias that is readily apparent is his love for his heritage and culture. Also of use is an extensive self-pronouncing glossary. The work's greatest value is its brevity, which puts it in a class by itself when one is looking for an introductory text on the Mexican portion of Pre-Columbian history. The work could be used in a high school classroom, but would probably be of most value as the text dealing with the Pre-Columbian Mexican in a Mexican American culture course at the junior college level.

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Burland, C. A. The Gods of Mexico. New York: Capricorn Books, 1968.

Burland's approach to Pre-Columbian history is through the gods and the religious philosophy associated with them. The premise is good; a people's religion reflects their needs and approach to life. In it is the mind process, which is more important to understanding a people than how many acres of corn they grew in a particular year.

One questionable aspect of this book was the author's apparent bias towards the Spanish. The Spanish are always mentioned as a positive force. No mention of their racism, brutality and destruction is made. Indirectly, one gets the impression that the Spanish were civilized and moralistic and from this, that they were answering the call of an oppressed people rather than the imperialist desires of the Spanish Empire. More positively, the author used fairly accurate semantics. He refers to the people in general as Mexican, whether they be Maya or Aztec. He does not make a distinction between Indian and Mexican or White and Indian. His account of the history seems well documented; he tells the reader where exactly he drew his information from, and lists those sources; and in the back of the book, Burland makes available a list of authentic documents from the actual indigenous documents of Pre-Columbian times and states that, to the best of his knowledge, they are all that have been found to date.

There is an attempt to relate this period to modern times, which seems rather feeble overall, although there are parallels drawn. In an effort to make the history of Mexico relevant to people living today, Burland issues a warning to his readers; "If they had taught us nothing else the Aztecs should warn all of us against the terrible dangers which come from emotional obsessions which obliterate the calm light of reason" (p. 189). The quality of this comment, which must be judged by the reader, might be misguided because it depends on the author's emphasis on the tyranny of the last empire. Overall, this book appears to be a valid account but should be read carefully with an element of caution. Recommended for a course in Pre-Columbian history and anthropology.

Coe, Michael D. The Maya. New York: Frederick A. Praeger, 1966.

Michael Coe's work, The Maya, appears upon the surface to be essentially an anthropological and archeological study of this magnificent Meso-American civilization. Fortunately, this observation is not true, for this book's strength is its insights into the life-style, culture, accomplishments, and the social stratification of the Mayan peoples. The book is most informative without being dreary because of the innovative manner in which editors of the "Ancient Peoples and Places" series have seen fit to publish the work. In the external margin of each page are references that apply to the text of 83 photographs, 44 line drawings, 7 maps, and one table.

The scope of this work is handled in a chronological fashion starting at approximately 3000 B.C. and ending in 1697 when the last Mayan stronghold had been smashed by the Spaniards. Mr. Coe spends most of the work dealing with the "Classic Periods" between 300 and 900 A.D. He does a good job in correlating the events that make up Mayan history with those "Mexican" events that either directly influence the Maya or lend understanding to the environment in which the Maya functioned. Coe makes a distinction between what he calls the "Mexican Civilization" and "Mayan Civilization" and builds a fairly well-defined case for making this distinction.

This work is not just a history, for Coe spends much time in clarifying not only the arguments of previous historians, but also the use of the "Mayan long count," the operation of the Mayan calendar, and how to read Mayan mathematical symbols. The section of glyphs and glottal-stopped pronunciation is the most informative I have read in this area of study.

The vocabulary level of the work is of an upper division student in college. Therefore, the work should be used as a resource work for teachers. It also could be used as a text for a Pre-Columbian history course at the college level. The line drawings could be used by a secondary teacher for thermofax masters and overlays for transparency usage.

I thoroughly enjoyed this work and found it to be at once the most scholarly and at the same time the most understandable work I have read which concerns itself with the Maya. Area recommended: education, culture, history and anthropology.

Collis, Maurice. Cortes and Moctezuma. London: Faber and Faber, 1963.

Bernal Diaz del Castillo's eye-witness account of the conquest of Mexico is the major base for the author's goal of interpreting the mystery of Moctezuma's behaviors towards Cortes. He assumes that other historians who have produced scholarly books about the conquest have not covered the meaning of the facts satisfactorily. His interpretation is based on "the latest researches into the Mexican way of thought" which he applies to historical events as these arrive: lack of specificity about the nature of the "latest researches" gives the otherwise excellent material a slant toward the author's personal English view.

He effectively revives the drama of history beginning with Cortes' early years in the West Indies. He and Moctezuma become the main protagonists but the salient features of the Spanish and Indian cultures stand out in bold relief.

This is highly recommended reading but in order to benefit more from it, a minimal grounding on Mexican mythology will prove helpful. Alonso Caso's book The Aztecs: People of the Sun is recommended. For use in Chicano history.

De Madariaga, Salvador. The Fall of the Spanish-American Empire. New York: The MacMillan Company, 1948.

This is a broad historical account of the Spanish-American Empire. It is well documented and written in a scholarly manner. Personalities and events over a 300-year period are covered as background from which sprang the events of the period between 1800 and 1830 in the vast Spanish world of influence. The account unfolds with a description of the Spanish Conquistadores as epic giants of massive wills. The author gives meaning to the Spanish character, individualizes many of the pioneering protagonists of the Indies and elucidates on the spirit that moved men to sustain themselves against great odds. The Spanish element is woven into the Indian and Negro elements from which evolve the mestizo and Mulatto elements. Into this multi-cultural cloth he weaves the influences over time of the Jesuits, the Jews, the Freemason, the intellectual philosophies of Montesquieu, Rousseau, Raynal and Voltaire. In the course of time, he injects the influences of the American, the French and the Negro revolutions as well as the complex influences of the United States, England and France. The author reveals the

tyrannical element in the 300 years of Spanish rule but illustrates that it was not more unbearable than the tyranny of any other contemporary government. Recommended for Chicano history and sociology.

Encisco, Jorge. Design Motifs of Ancient Mexico. Translation of Sellos del Antiquo Mexico. New York: Dover Publications, 1953.

This collection of ancient Meso-American clay seal designs contains 776 illustrations of motifs widely used by the peoples of former civilizations. An introductory note tells of the materials used in their making, the techniques of manufacture, forms, reproduction, sizes, the geographical distribution and a tentative chronology of these beautiful examples of artistic sensitivity of the Aztec, Maya, Totonac, Zapotec, Toltec, Olmec and other cultures. The original seals were flat, cylindrical, concave and convex. While the profusion of illustration give us a plethora of motifs useful to the artist, journalist and simply to the sensitive eye, one is left with a desire to know more about the meaning of the symbols.

The seals are a fantastic reminder to the Chicano that his ancestors found great sources of delight and emotion in very simple things. The book would be proper text material for art, history, anthropology, philosophy, and for children's language arts.

Leon-Portilla, Miguel. Broken Spears. Boston: Beacon Press, 1969.

This work is an indigenous account of the conquest of Mexico and the fall of Tenochtitlan. The greed and mercilessness of the Spaniards is exposed nakedly; the omens that preceded the arrival of the "bearded white faces" personify Cortes and his men as the return of Quetzalcoatl, and Cortes exploits the myth to the extreme massacre of the Aztec people. Smallpox, fire power, horses and treachery bring about the fall of Tenochtitlan.

The work can be used in Chicano History courses, as well as in Chicano literature, and Chicano culture. The language is simple and can be used at the high school level.

Nicholson, Irene. Mexican and Central American Mythology. London: Paul Hamlyn, 1967.

This work is one of the most concise single volumes on Meso-American mythology and art that I have ever had the pleasure of reading. It is beautifully illustrated and is priced at only $2.95 (which is unbelievable for a hard back with color plates). If the vocabulary were simplified, this work could be used in eighth-grade English class mythology units.

The material depicted in this work shows the mythology of Meso-America as creating a "world compact of jewels and flowers and birds, bright as a kaleidoscope and as everchanging." Nicholson is obviously enchanted with the myths and the culture from which they came. Her perspective is one of the story teller with a tale that must be told in all of its magnificence.

Among this book's many and varied assets is a concise and almost never presented comparison of Mayan, Toltec, and Nahua mythology. Nicholson uses the myths themselves for her documentation in backing up her main point of emphasis, which is that the basic religions of the Americas were not, as is commonly believed, founded on human sacrifice and the tearing out of hearts. Due to this emphasis, the Aztecs and Spaniards appear in this book in the role of the destroyers who debase the culture which provided them with the outward trappings of glory.

This work should be on either the recommended or required reading list for any course dealing with Pre-Columbian America. The work presents the student with a foundation upon which he can build an understanding of a society that used simple myths about its immediate environment to explain man's relationship to the universe. Areas recommended: Chicano history, anthropology and literature.

Peterson, Fredrick A. Ancient Mexico: An Introduction to the Pre-Hispanic Cultures. New York: Capricorn Books, 1969.

The aim of this work is "to show that we have greatly underestimated the Mexican Indians." The work is written in an ethnographic style. Peterson uses the first one-third of the work to lay out a sketchy history of the Indians of Meso-America. As a history of all Indians in Meso-America, this section leaves a lot to be desired. Because it is a chronological study, the author is forced into a lot of "meanwhile,

back on the ranch" type of situations. Yet this very problem brings about some sort of historical perspective that is helpful when reading more definitive works.

The real value of this work is in the sections relating to the mathematics, education, religion, economics, political organization, and cultural development of the peoples of Meso-America. The material found in these chapters would be of great value to educators who are trying to incorporate culture and relevant material into their lesson plans. Also of value in these chapters is the author's attempt to compare Meso-American cultures with one another as well as comparing each Meso-American culture to its contemporary European culture. Peterson expresses the point of view that most United States citizens of Northern European and Asiatic cultures think themselves far superior to the indigenous cultures of Pre-Columbian America. He feels that Europe had mechanical superiority over America, but in the fine arts and practical crafts, in social and ethical values, and in many branches of knowledge, America was easily on a par with Europe.

This work would be most useful in any course that deals with Pre-Columbian America. The maps, with one exception, are simple and clear, although there are not enough of them to really help the reader get his bearings geographically. The work contains a wealth of enlightening line drawings. The documentation is not as thorough as it could have been, but it is more than satisfactory. Areas recommended: Chicano history, anthropology, culture.

Vaillant, G. C. Aztecs of Mexico. Baltimore: Penguin Books Inc., 1965.

This is perhaps the best known anthropological English language work on the Aztecs. It treats the history of the Valley of Mexico, and goes into fine detail on the culture of the Aztec civilization. The major drawback of this work is that it lacks a sense of feeling, and emotion concerning this complicated civilization it is examining. However, for sheer data on the Aztecs, this book is very useful.

It will be of particular interest to students of Chicano history, for the history of the Mexican in the United States does not begin in 1848, but can be traced to its Indian foundations, one being the Aztec civilization. Moreover, since a major trend in the Chicano Movement is a form of "Indianism," Vaillant's study will be helpful to providing clues as to what the Chicano's Indian past is all about. Vaillant's Aztecs of

Mexico is recommended for classes in Chicano history, anthropology, and culture.

Verrill, A. Hyatt, and Ruth Verrill. America's Ancient Civilizations. New York: Capricorn Books, 1967.

America's Ancient Civilization tells about the development of the Mayan, Incan and other great American civilizations. The emphasis is on the Pre-Columbian period but shows the devastating impact the Spanish conquistadores had on the civilizations discussed. The book is divided into two portions: The Mexican civilizations, and the South American civilizations. Essentially, this book is best described as a general survey of the many archeological discoveries (cities, carvings, tools, weapons, textiles and art objects) and how these discoveries have aided us in determining the religion, work habits, governmental structure or, in short, the culture of the people. The book does not lack detail, however. Details and important facts and interpretations are used in support of the theories the authors advance. The authors analyze the differences between culture, discuss the importance of climate and natural phenomenon upon these cultures. Varying opinion of archeologists and anthropologists are discussed in terms of unsolved mysteries surrounding the civilizations. Also discussed are the amazing and outstanding achievements of the people (irrigation systems, domestication of animals and crops, engineering feats, etc.).

In place of a provincial or scholarly treatment, the Verrills approach their work from the numerous first-hand experiences they have encountered at each place discussed. The knowledge gained from living over long periods with the Indians of Mexico, Central and South America have given them a certain perspective on the cultures of old civilizations. There are three sections of plates showing buildings, art objects, and so on. It would be advisable to use this book in conjunction with a good art book of the Mayan, Aztec, Incan, etc. There are numerous drawings of palace plans and other interesting objects which are not included in the plates.

It is obvious the authors enjoy their work a great deal. Their numerous first-hand accounts of the digging sites and experiences makes this book ideal for a Pre-Columbian history, Mexican history or even an anthropology class.

Wolf, Eric. Pueblos y culturas de mesoamerica. (Translated by Felipe Sarabia.) Mexico, D.F.: Ediciones Era, S.A.

This is a Spanish translation of Sons of the Shaking Earth (The University of Chicago Press, 1959). The original English text is well-known to students of Meso-American cultures and it has been one of the most widely accepted school texts in Chicano Studies. This particular edition in Spanish consists of eleven chapters and includes impressive notes at the end of the text which parallel the original. The Spanish text is excellent. There are good cultural histories of the civilizations that settled in Meso-America, the geographic area covering the central plateau of Mexico that includes Guatemala and reaches the borders of Honduras and Nicaragua. Eric Wolf's book is one of the most learned and at the same time one of the most readable to the layman. Bilingual readers should celebrate the rare privilege of having the choice to read the work in the two standard languages of the Americas.

The first seven chapters treat the native civilizations exclusively and this may be the more fascinating part of the work. The last five chapters introduce the Spanish and also the mestizo components of La Raza; this part may be criticized as more theoretic than scientific; nonetheless, it is valuable and fundamental. The origins, dispersion, establishment and development of the ancient Mexican civilizations is covered with professional fairness. The work is definitely up-to-date.

Equally useful in history and anthropology, Pueblos y culturas must also be part of any curriculum in Chicano studies where a general text is needed for introductory courses. It would also be a good reader in advanced courses of Spanish and Spanish for native speakers.

Wolf, Eric. Sons of the Shaking Earth. Chicago: The University of Chicago Press, 1959.

Sons of the Shaking Earth is an excellent anthropologically-based account of Mexican and Guatamalan history from the beginning of man to present day.

The only unfavorable comment that can be made is the tendency of the author to editorialize in the name of fact. There is a closing passage on the present-day mestizo that could easily upset some people because of its criticism of their situation. Still, the goal of a historian should be truth; truth may not

be always attractive. Mr. Wolf does not insist on absolute acceptance of his line of thought; he merely offers what his sources suggest to be true for him.

"Generations of Adam" is an informative chapter dealing with how man came to the Americas and what combinations of races and ethnic beings these were. The thoroughness of Wolf's contribution leaves little area for self-deceiving speculation. Slavery is an issue well-discussed. The fact of Negro, Oriental and eventually Indian slavery in Mexico is covered with a minimum of subjective value judgments. The concept of social caste and its various developments was and is an intricate part of the history of Mexico and is, therefore, included as one of the major themes of this account. The continuity is excellent. The Indian empire and its slaves, the Spaniards and their Black and Mongoloid slaves, up through to modern days and the "slave" mind (servant mentality) of the Mexican mestizo; all are explained. Areas recommended: introductory courses, history, anthropology, culture.

SOCIOLOGY

Albig, William. "Opinions Concerning Unskilled Mexican Immigrants." Sociology and Social Research, 15 (Sept.-Oct. 1930), pp. 6-72.

This article is somewhat dated and loosely done in terms of methodology. The author was concerned with attitudes toward Mexican immigrants in Flint, Michigan, as reflected by the opinions of Flint residents toward this group. The author's sample is limited in that opinions were primarily drawn from high school and junior college students (600), and from some 40 interviews with people having regular contact with the immigrants. Because of the date of the article (1930) its usefulness is limited and to be questioned. An impression of the relationship between opinions and attitude formation in the process of stereotyping can, however, be drawn from the study. The article is recommended for contemporary Chicano history and sociology.

Anonymous. "School Bias Toward Mexican-Americans." School and Society, 94 (Nov. 12, 1966), pp. 378-380.

This article is a summary of a study done by Theodore W. Parsons in a Southwestern agricultural community. The study deals with modes of discrimination within the community towards Chicanos. Parsons describes how the school system helps to maintain prejudices through the discrimination applied by the teachers in the classroom and how it affects the Chicano pupils. This well organized and reliable study was made with the purpose of helping the Southwestern school teachers in changing their traditional attitudes towards the Chicano. This article is highly recommended for sociology, anthropology, social welfare, and education. It is an accurate description of a problem area that had and still has definite negative effects on Mexican-American children.

Beecher, John. "To the Rear, March!" Ramparts, 4 (Sept. 1965), pp. 27-32.

Twenty-five years ago, the author studied the problems of the migratory agricultural workers throughout the United States. In his testimony before two congressional committees in 1940, Beecher presented the results of his findings in California, Arizona, Texas, Florida and the Eastern United States. In response to a wave of public sentiment over the workers' situation, Roosevelt's New Deal agency, the Farm Security Administration, prepared a broad program of model camps, housing, clinics and hospitals which would have greatly ameliorated the workers' plight. These programs did not go beyond the planning stage, however, and Beecher clearly makes his point that little if any progress has been made toward solving a problem recognized over a generation ago. This article is recommended for sociology, social welfare and contemporary Chicano history.

Bogardus, Emory S. "Gangs of Mexican-American Youth." Sociology and Social Research, 28 (Sept. 1943), pp. 55-66.

This article is a study of teenage Mexican-American gangs during the war years. Much of the article is no longer pertinent except as a historical document; however, the author's presentation of possible causes of the gang phenomenon is of interest.

Bogardus discusses a spectrum ranging from the view of some law officers that bad inheritance and inborn criminal tendencies are responsible for the gangs. The author also discusses educational, social, and family circumstances which might lead to delinquent and criminal behavior by Mexican-American youth, and offers recommendation for dealing with the problem which includes increased job opportunities and the end of race prejudice and discrimination by members of the majority society. This article is recommended for sociology, education and social welfare.

Bogardus, Emory S. Immigration and Race Attitudes. Boston: D. D. Heath and Company, 1928.

In discussing this material, one can conclude that the author did not take the time which was needed to formulate the clearest possible statements of his conclusions. Unfortunately, for the minorities, when this book was printed, it was considered one of the best ever pbulished. For the student who reads this book, it is recommended that he have beside him Octavio Romano's The Anthropology and Sociology of the Mexican-American.

This book could have significance in sociology classes, if one is interested in how other sociologists (Heller, Madsen, Kluckhohn) have used this questionable base from which to write.

Brody, Eugene B., ed. Minority Group Adolescents in the United States. Baltimore: The Williams and Wilkins Co., 1968.

Edited by a physician and having a majority of its contributors as physicians, Minority Group Adolescents in the United States presents a wide view of youth alienation in various ethnic groups in the United States, i.e., the Puerto Rican teenager in New York, Chinese adolescents in San Francisco, Mexican American youth in East Los Angeles, etc.

"Adolescent Identity Crisis in Urban Mexican Americans in East Los Angeles" by Robert L. Derbyshire is the most relevant of the articles to Chicano Studies. In this paper, Derbyshire's basic finding after interviewing 89 subjects (East Los Angeles youth) is that "both girls and boys who must closely identify with Mexican culture (i.e. language, religion, family structure, and values) appear to have less difficulties and less conflict over family roles . . ." while ". . . male and female adolescents who more closely identify with Anglo prototypes appear to maintain greater identity incongruence between how they see themselves and how they would like to be."

Derbyshire's use of the term "sarape belt" to refer to the Chicano area can be a bit bothersome, nevertheless his paper does present varied and useful statistical data on the East Los Angeles Chicano. This book could be useful in Chicano sociology.

"The Puerto Rican American Teen-Ager in New York" by Edward

Preble and "Adolescent Crises of the Kiowa-Apache Indian Mole" by Daniel M. A. Freeman are two other articles that could prove useful in Chicano Studies. Both present brief histories of the groups concerned.

Burma, John Harmon. Spanish-Speaking Groups in the United States. Durham: Duke University Press, 1954.

John Burma in this survey undertakes a study of the Spanish-Speaking Groups in the United States and presents these studies and conclusions in this text. He casually observes: the "Old Hispanos of New Mexico, Mexicans and Mexican-Americans (in the industrial centers), the Filipinos on the West Coast and the 'New' Puerto Rican in New York." The author presents the problems of these minorities and comments on their problems of assimilation; additional comments were made by Mr. Burma in relationship to the adjustment of the present-day American Culture.

This somewhat short volume can in no way be considered a major significant contribution to the minority group with which it reports. Perhaps the value lies in that it could serve as an introduction to the problems of the Spanish-speaking minorities as seen by the Anglo. This text could be useful in areas of sociology.

Demaris, Ovid. Poso Del Mundo. Boston: Little, Brown and Company, 1970.

This is a highly-readable "exposé" which includes dubious business practices between American and Mexican businessmen, the corruption of Mexican officials, and the reliance of bordertown vice on the Yankee dollar; Poso Del Mundo is interesting and informative.

However, when Demaris shifts from sensationalistic investigation to sociological analysis, he falls into the dark depths of the poso from which he cannot extricate himself. The author describes the Mexican as exhibiting a "manic depressive tendency," suffering from a "manana syndrome" and having a "pathological fear of being cuckolded." The author's obvious cultural insensitivity detracts from an otherwise interesting book. This work might be useful in sociology.

Diaz-Guerrero, Rogelio. Estudios de Psicologia del Mexicano. 3rd ed. Mexico, D.F.: Editorial F. Trillas, 1968.

The work contains nine interesting studies on the psychology of the Mexican. Some of these articles could be useful as fundamental material in the study of the varied characteristic of the Mexican such as feelings, customs, personality, et cetera. Divided in two parts, the first treats mostly neurosis, presuppositions and motivations of the Mexican. Part II should be of special interest to those engaged in the study of the Chicano. An outstanding feature of Part II is the inclusion of much basic material on transcultural studies involving the Chicano (of Texas), Anglos and Mexicans. Such value and attitude studies are rare. The second part should become a standard reference work for students in the psychology, and sociology of the Chicano. The constructs and supportive quantitative and qualitative data given could be utilized as models in further studies in social stratification as well as the areas cited. It is unfortunate that the book has not been translated into English. The reader will be pleased to find new material in the bibliography. Recommended for psychology and sociology.

Dickerson, R. E. "Some Suggestive Problems in the Americanization of Mexicans." Pedagogical Seminary, Jan. 1937.

The title of the article summarizes the contents of the article itself. Before Dickerson goes about presenting his suggestions of how to go about Americanizing Mexicans, he states how he views them. He looks at Mexicans as inferior beings and concludes that their lack of education is the result of:

(1) economic pressure
(2) social heredity and home environment
(3) the fact that Mexicans are instilled with more or less primitive habits of living, devoid of American influences.

He further asserts that to be retarded, to have primitive habits of living and to be illiterate is to be Mexican.

Fogel, Walter. Mexican-Americans in Southwest Labor Markets: University of California at Los Angeles, Mexican-American Study Project, Advance Report No. 10. Los Angeles: University of California at Los Angeles, Graduate School of Business Administration, Division of Research, 1967.

This is a descriptive study of Mexican-Americans in urban labor markets of the Southwestern United States. It is based on data obtained in the 1960 United States census population. The study is very well organized: in chapter one, the author outlines the aims, methods and goals of the study; the author devotes the next five chapters to a description of central tendency measures of income, major occupational groupings, unemployment figures, and the degree of labor force participation and migration. Supplementing the texts of each chapter (which contain evaluation comments and summary) are tables, chapter notes and reference sources. Chapters seven, eight, and nine are more analytical and comparative in nature. These deal with differentiations in Mexican-American employment rates among Americans in various occupation and comparing Mexican-Americans with Blacks. The last chapter summarizes the studies findings and points out the problem areas for Mexican-Americans.

This study is highly recommended for further research on Mexican-Americans, as a bank of data at a regional level. Recommended for: sociology, Contemporary Chicano History, social welfare.

Galarza, Ernesto, Herman Gallegos, and Julian Samora. Mexican-Americans in the Southwest. Santa Barbara: McNally and Toffin, 1969.

This book gives a fairly good account of the problems of the Chicano. It is probably more of interest to the Anglos than to the Chicanos, since it is intended only as a report of the problems and conditions of the Chicano community. The authors do make certain assumptions which are questionable. They assume that Chicanos live in a culture of poverty, the implications being that they are perpetuating their way of life. Moreover, in their prophesies they state that, "Help must continue to come from the outside, and it must be aimed primarily at the Mexican family." This comment is not quite clear. Overall, the book is adequate, mainly for Anglos, but also of some value for Chicanos who want to get an overview of the problem. Recommended in the area of sociology.

Gamio, Manuel. Mexican Immigrant: His Life-Story. Chicago: University of Chicago Press, 1931.

This is one of the more important books written on the Mexican immigrant. The text utilizes autobiographical records of the immigrants which in themselves appear refreshingly revealing and casting upon the human interest of the particular subject. By far ahead of his time, Gambio has produced an extremely interesting book on the sociological aspects encountered by the Mexican entering the Anglo society.

Gambio's approach and writing style make easy reading on the questionable issue of whether or not the flow of Mexican immigration should be terminated. Highly recommended for an upper division class in sociology, and Chicano Studies.

Gardner, Richard. Grito! Reies Tijerina and the New Mexico Land Grant War of 1967. Bobbs, 1970.

Richard Gardner gives another account of the events of June, 1967, when a group of Chicanos in northern New Mexico "took over" the village of Tierra Amarilla and "raided" the courthouse and another attempt to find out who Reies Lopez Tijerina is, what he is trying to do, and why. Gardner, who spent his childhood in northern New Mexico but now lives in California, has gone much deeper into the events in New Mexico than previous authors Jenkinson and Nabokov, perhaps because his is not so much reportage as an attempt to answer why. Why La Raza? Why La Causa? Why Tijerina? Why Tierra Amarilla? Grito! reads like an historical novel, an anthropological tract, a sociological report--it is all of these and more. This book is a biography of La Raza as well done as any "outsider" could accomplish without patronizing anyone. It has objectively brought together information to explain why the Chicanos in northern New Mexico took up arms on June 5, 1967.

Gardner has done a great deal of research for Grito! and although he does not footnote his quotations he does cite many sources. Unfortunately, there is no index. The short and incomplete bibliography is intended for the "general reader." This book would be suitable for Chicano studies courses in sociology and cultural anthropology.

Glick, Lawrence B. "The Rights of Equal Opportunity." La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.

This article deals with the inferior economic status of Spanish-speaking groups, in comparison to other ethnic groups, at national level. In describing and analysing the Mexican-Americans in the Southwest, the framework Glick uses is one of being a conquered people: he refers to municipal, state and federal statistics in housing-employment; he outlines how the law is enforced on Mexican-Americans; he brings to account cases of police harassment, school segregation. Glick suggests that there are unwritten laws that have perpetuated prejudice and discrimination against Mexican-Americans in the Southwest.

The article is easy to read and points out challenging hypotheses. It fails in the validity of data, for the author relies mainly on individual cases to demonstrate his assumptions. Nevertheless, the article is recommended for further study in the areas that Glick outlines, such as law enforcement and school segregation. Recommended for: Chicano Studies, social welfare.

Gonzales Casanova, Pablo. Sociologia de la Explotacion. 2nd ed. Mexico, D.F.: Editorial Siglo XXI, S.A., Mexico, 1970.

Pablo Gonzales Casanova is one of the youngest, more penetrating and revolutionary among the Mexican sociologists who, at the present time, is the Chancellor of the Universidad Nacional Autonoma de Mexico. The overall theme of his book is the exploitation of man by man and the various forms it takes. Taking a Marxist point of departure, but insisting on the necessity to use analytical/scientific research to sustain his argument rather than the "pompous expressions of orthodox Marxism," the author examines the questions of exploitation, class and imperialism in the series of essays that make up the book, all well-supported by statistical data and charts.

One of the essays titled "The Development of Capitalism in Colonial Countries" should be of special interest to the students of the Third World for whom this book is written. For the purposes of Chicano Studies courses, the essay on "Internal Colonialism" will provide the student with a clear idea of what a colonized society is like, and the effect it has in perpetuating those internal colonial structures even

after the colonial powers are removed, for the purpose of maintaining an elitist and exploitive system of the popular masses. The similarity between an internally colonized society, whose characteristics are described in detail by Gonzales Casanova, and the condition of minorities that Chicanos live in will serve the readers as excellent bases from which to understand the concept of minority and the meaning of self-determination; in addition, this elucidation of characteristics will alert them to the dangers of perpetuating the structures and the patterns of vesting power according to the inherited traditions of the largen, imperialistic society. This work can be used as a supplementary text in Chicano Studies courses in the areas of economics, sociology, political science and, to a lesser degree, history.

Gonzalez, Nancie. The Spanish-Americans of New Mexico: A Heritage of Pride. Albuquerque: University of New Mexico Press, 1967.

Here is another production in the Kluckhohn-Madsen-Heller tradition, complete with noble savages, "Spanish-American peasant villages," "traditional culture," the same time-worn stereotypes and a few new ones fabricated to give the illusion of original research.

Dr. Gonzalez quotes extensively from social scientists who have perpetuated racist stereotypes which have been damaging to the Chicano. According to Gonzalez, the Spanish-American is isolated, lives in a "traditional culture," is a willing victim of political bosses because they "turn for leadership to individuals whom they perceive to have more wealth, power, knowledge and prestige than others." Chicanos in New Mexico also have a "tendency toward factionalism," hold in high esteem the profession of law and speak "archaic" Spanish. They also were not discriminated against on the basis of race during the first few decades after the conquest and are presently discriminated against only along class lines. When she mentions the American occupation it is mainly as an apology for colonialist theft of the land and natural resources.

How any serious, objective and observant investigator could make the simple mistakes of calling pachucos, "pechuchos," and gavachos, "gavaches," is beyond comprehension and "cargar el palo" can only bring smiles to the knowing. Only a "gavache" could make these seemingly elementary errors. One can only suggest that Dr. Gonzalez's research methodology in

any future investigations at least include the minor courtesy of conversing with her subjects.

The book for the most part is irrelevant to the Chicano community and its usefulness in the field of Chicano studies is limited. It can best serve as an excellent example of the racism prevalent in American social science research on Chicanos. Perhaps if Nancy Solien de Gonzalez were a Chicana or even a Latina she could have produced an accurate study of the Chicanos of New Mexico. Could be used in sociology.

Grebler, Leo. Mexican Immigration to the United States: The Record and Its Implications, University of California at Los Angeles, Mexican-American Study Project, Advance Report No. 6. Los Angeles: University of California at Los Angeles, Graduate School of Business Administration, Division of Research, 1966.

The study of Mexican-American immigration is a broad statistically-based analysis of the complicated historical, economic, and social forces responsible for the phenomenon of Mexican-American immigration to the United States. The author examines the laws which have influenced the immigration--the unique social characteristics of the immigrants--and relates the peaks and troughs of immigration to historical-economic pressures. In addition, the author presents the geographical distribution of the Mexican-American immigrant in the United States and presents some of the salient demographic and social features of the large minority.

In the appendix, pertinent information on contemporary immigration law is presented along with tables supplementing the text and chapter notes. This work is of particular interest because it attempts to relate immigration to social and economic forces in the environment, and suggests future effects of the migration on American society. Recommended for: sociology, Chicano Studies, social work.

Grebler, Leo. The Schooling Gap: Signs of Progress, University of California at Los Angeles, Mexican-American Study Project, Advance Report No. 7. Los Angeles: University of California at Los Angeles, Graduate School of Business Administration, Division of Research, 1967.

Leo Grebler has made a comparative statistical analysis of the levels of formal education attained by Mexican-Americans in selected metropolitan areas. He divided his sample (selected on the basis of having a Spanish surname) into two groups: native born and foreign born. Grebler was concerned with the degree of formal education obtained by the adult population as well as the extent of progress shown. The author also attempted to discover educational differences between the two groups. The study illustrates the educational imbalance existing between the Mexican-American, other non-white minority groups, and other groups in the society; it suggests where the need for change exists and how necessary changes might be implemented. Recommended for: sociology, education, social work, research.

Guzman, Ralph. "Ethics in Federal Subsidized Research--The Case of the Mexican American." The Mexican American, A New Focus on Opportunity. Washington: Government Printing Office, 1968, p. 246.

The primary objective of the Inter-Agency Committee on Mexican Americans has been to find whether Federal programs are reaching Mexican Americans, to seek new measures where such are necessary and to handle the community's unique problems. The areas covered in this report are: Education, United States Civil Service (Post Office), Employment, Federal-Private Cooperation in Employment, Migrant Labor Training and Education, Agriculture and Rural Development and Model Cities. This report could be of use in sociology classes.

Heller, Ceclia. Mexican American Youth: Forgotten Youth at the Crossroads. New York: Random House, 1966.

What can be said of Ceclia Stopnicka Heller's book that has not already been said? One could contend that it suffers from the same homogeneous traumatic view of the Chicano that Octavio Romano has pointed out. One could assert that the

simplistic observations and conclusions noted about Mexican behavior are methodologically and empirically unsound. One could affirm that it reiterates the most blatant of racist viewpoints of Mexicans. However, these conclusions will have to come from the reader himself. For the student, scholar, teacher and Redfield adherent, this is the book to read. Recommended for sociology.

Helm, June, ed. Spanish-Speaking People in the United States: Proceedings of the 1968 Annual Spring Meeting of the American Ethnological Society. Seattle: University of Washington Press, 1968.

This collection of thirteen papers (five by students) on Spanish-speaking people of the United States was part of a program on the topic arranged by William Madsen for presentation at the 1968 Annual Spring Meeting of the American Ethnological Society. Among the papers published in this collection are: Sampling and Generalization in Anthropological Research on Spanish-Speaking Groups; Social Class; Assimilation or Acculturation; Quantitative Analysis of the Urban Experiences of Spanish-American Migrants; Child's Eye Views of Life in an Urban Barrio; and, the Anglo Side of Acculturation. As a group, the quality of these articles is high and the collection is recommended for use in sociology, political science, education, social welfare, and community organization.

Hernandez, Deluvina. Mexican-American Challenge to a Sacred Cow. Mexican-American Cultural Center, Monograph No. 1. Los Angeles: University of California, March 1970.

This study is a critique of two previous studies on Chicanos. These studies are "Educational Achievement and Aspirations of Mexican-American Youth in a Metropolitan Context" and "Comparative Values and Achievements of Mexican-American and Anglo Pupils." The author goes through reviewing previous research that has been done on Chicanos, pointing out the researcher's biases and stereotypes on Chicanos, and in addition, values orientations and questionable methodology. In the last chapter, Hernandez deals with the function of social science research. Social research can be creative and destructive at different times; it is subject to the values orientations and interest of the individual researcher. This critique is very well written and organized. It is recommended for sociology and education.

Inter-American Congress of Psychology. Contribucion de las Ciencias Psicologicas y del Comportamiento al Desarrollo de los Pueblos. Memorias de XI Congreso Interamericano de Psicologia. 2 vols. Mexico, F.F.: Universidad Nacional Autonoma de Mexico, 1967.

The two large volumes of this work contain the mimeographed minutes of the Eleventh Inter-American Congress of Psychology. While the pages of the entire text are not numbered, each of the 179 research papers included is individually paged. The entire work is divided into four parts and is devoted to cross-cultural studies. Part I should be of special interest to Chicano studies, for it is here that the larger number of relevant papers is found. These papers, written mostly by Mexican and American scholars, appear in both Spanish and English. The reports would be useful to students in psychology, psychiatry and related social sciences. The number of papers of recent study relating specifically to the Chicano is impressive. The serious student might want to follow up on the bibliographical references following most articles. Also relates to sociology and political science.

Kluckhohn, Florence Rockwood. Variations in Value Orientations. Evanston: Row Peterson, 1961.

This text is a report from the Harvard Values Project. The report attempted to investigate four value orientations: the orientation of the relationship of man to nature, time orientation, activity orientation and the relational orientation. In order to do this the author developed a series of questionnaires so that she, the social anthropologist, could report on each of these value orientations. The research was administered to approximately twenty respondents.

The end of this study by Florence Kluckhohn was somewhat amusing. She concludes that the Spanish people were somewhat lacking in the values which the Anglo possessed. It is felt by the reviewer that Miss Kluckhohn could have had a relevant study, but her biases towards her culture along with her seemingly complete acceptance of her culture as a supreme one distorted her conclusion. This book could be useful in sociology.

Landes, Ruth. Latin Americans of the Southwest. St. Louis: Webster Division, McGraw Hill Book Company, 1965.

This book is interesting and factual, but Landes' generalizations are often faulty. Many times, her statements reveal lack of knowledge of the Chicanos and acceptance of the traditional stereotyping of the Chicano. Statements like, "In normal life, beatings are expected at home: however, little of this happens in public, and Chicanos are known to have an extremely high crime rate" may lead readers to believe that there is a direct cause and effect situation. This book fails in the same category as Celia Heller's, Mexican American Youth: Forgotten Youth at the Crossroads. This book could be useful in sociology if read with caution.

Lewis, Oscar. Five Families. New York: The New American Library, Inc., 1959.

In this book, anthropologist Lewis describes the life styles of five families from different areas of Mexico. The author is successful in describing their customs, problems, and aspirations, for Lewis lived with the families and recorded their daily conversation.

Lewis posits the premise that there is a culture of poverty which "has its own modalities and distinctive social and psychological consequences for its members." This latter viewpoint is the weakness of the book, for Lewis has studied only five families, four of them of low income and one "nouveau riche family." From this sample he generalizes and attempts to describe the poor in Mexico and other underdeveloped countries. Lewis correlates the role of husband and wife, expectations, and machismo with low income. These patterns and values described are not exclusive with the poor, as he suggests; they can also be found in middle class and upper class families. Not every poor family maintains these particular patterns and values.

Lewis gives too much importance to economic variables as being those responsible for the culture of poverty. Throughout the book, he fails by not questioning his contention that some of the families' values and patterns are not also maintained by the general society. In this way, the study becomes entirely descriptive, for in order to prove his hypothesis of the existence of a culture of poverty, he should have studied a representative sample of the poor, or attempted a comparative study in which there were families from the different social stratas represented. This book is recommended for all courses as supplementary reading, particularly sociology.

Lewis, Oscar. Tepoztlan: Village in Mexico. New York: Holt, Rinehart and Winston, 1960.

The life style and culture of the Chicano are complex and often hard to define. Many times social scientists have misinterpreted and over generalized from studies like this one by Oscar Lewis. Tepoztlan is of importance if taken for what it is, a study of a village undergoing tremendous change due to certain external factors. The range of life styles and culture among the youths and elders of Tepoztlan should be of interest to the Chicano if he wishes to obtain a framework of reference for viewing his own situation. Furthermore, the culture and life style of the people of Tepoztlan can give Chicanos an insight to their own culture, which ranges from tenth century A.D. and the Toltec Empire to the present; however, generalizations and comparisons should be done with care. It is too easy to do what some social scientists have done; embrace the traditional culture concept and describe the Chicanos with it. Recommended for sociology.

Lewis, Oscar. The Children of Sanchez. New York: Random House, 1967.

The Children of Sanches is a case study of a poor family in Mexico City. The Sanchez family was already described in the author's earlier book, Five Families, in which Lewis describes the life style, problems, and expectations of each family member during different periods of their life.

The book is very easy to read and gets the full attention of the reader through the dramatic narration of the characters. However, when the author attempts to describe and defend the poor there is a tone of paternalism in his writing. Lewis suggests that the Sanchez life styles are typical of the poor in Mexico and other Latin American countries. This is untrue not only for Mexico, but also for the other Latin American countries. The book presents too general a hypothesis based on a small sample of people. This book could be useful in sociology.

Madsen, William. The Mexican Americans of South Texas. New York: Holt, Rineholt and Winston, 1964.

The author assumes a position of judging the Mexican-American on the basis of anthropological constructs which are sadly misused or perhaps over used or highly dramatized. The results are frankly quite absurd. The author uses case histories to document his generalizations about the culture and comes out with a narrow perspective of the group and with no insight into the human condition. In detail and description, the observations are clearly transmitted, but the synthesis of these observations reflect an angry and intolerant individual whose thinking about differences is synonymous with inferior. "There is no general agreement on what mechanisms can best be utilized to hasten the re-making of the Mexican-American into a plain American. Many sincere individuals working with this problem are distressed that the Mexican-American fails to recognize the "inherent superiority" of the all-American way of life" (Introduction, p. 1).

The book makes no constructive contributions but is an excellent example of psychological warfare on a minority group in the name of a superior culture. Recommended for sociology.

Martinez, John R. "Leadership and Politics." La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.

The author has traced the growing political consciousness of the Mexican-American, has examined and suggested some of his origins and attempted to set forth its current problems and directions for political activity. Martinez feels that military service and subsequent educational opportunities through the G.I. Bill of Rights have prepared individuals for political and civic leadership roles. In addition, efforts to organize and secure a political voice have been impaired by the efforts of Black Americans in the civil rights movement and other organized efforts to improve their situation. Also acting as a stimulus to participation were the programs of the Economic Opportunity Act which were also discussed by the author.

In a more analytic style, Martinez evaluates strengths and weaknesses. Particularly interesting is his study of the tactics and strategies of successful Mexican-American leaders. Showing a clear insight into the realities of the situation, the author relates efforts to date within the context of the two

party system. Martinez explores the problem of financing a sustained political effort and discusses the problem of style, i.e., the radical as opposed to the diplomat and subsequently their differences in attitude and approach to problems facing the Mexican-American community. The author also discusses the attack of the new, more articulate leadership by older, less-educated leaders of the community. Recommended for: social work, Chicano Studies, sociology.

McWilliams, Carey. Brothers Under the Skin. Boston: Little Brown and Company, 1964.

This book overviews the history of race relations and the present status of all ethnic minorities in continental and territorial United States, with the exception of the Eskimo group. Although the Mexican-Americans do not occupy a central position in the book, their struggle for recognition and for self-determination are discussed from a historical perspective, one that the author traces from the time of the early Spanish settlements to the end of World War II. A new and excellent introduction written in 1964 allows the reader to view, in retrospect, the growth of the Civil Rights Movement, while the original introduction, also included, discusses at length the events prior to 1950; from 1943--midpoint in the World War II--to the emergence of the issue of discrimination as the most sensitive issue on a local, national and international level. As the author clearly points out, the acceptance of the fact that ethnic minorities existed in the country, that economic discrimination was systematically and frequently practiced against them; but offenders were protected by segregation laws which eliminated any real equality of opportunity. McWilliams ends his book with a discussion on competition, the proclaimed key factor responsible for the success of the American system of free enterprise, stating that COMPETITION CAN ONLY HAVE VALUE WHERE THERE IS A REAL EQUALITY OF OPPORTUNITY. The majority's strategy is the same; namely, dominance and subordination of the minority groups to prevent any real competition.

McWilliams' study remains a classic on minority groups and should be used in Chicano Studies courses in the areas of sociology, anthropology, history, journalism, and contemporary issues.

Mendieta y Nunez, Lucio. Valor Sociologico del Folklore. Mexico, D.F.: Ediciones de law Universidad Nacional Autonoma, 1949.

This volume is a collection of essays originally written and delivered as position papers in various international symposiums of sociology, in which the author raised some fundamental issues aimed at supporting the legitimacy of sociology as a science in its own right. In connection with this concern, the author dealt with the question of definition, methodology and the relationship of sociology to statistics, law, politics and research in the social sciences.

In the title essay, "Valor Sociologico del Folklore," Mendieta y Nunez begins by defining and classifying folklore, placing it in relation to the culture of a people and explaining its role within the larger framework of sociology. The author sees folklore as part of a reality that has not been subjected to scientific investigation and proceeds to elaborate on the pragmatic, psychological, nationalistic, economic, social, political, ethical and aesthetic aspects of folklore stressing both its positive (unifying), and negative (conservative) features, claiming that the common body of knowledge transferred to a people by way of folklore is always operating even among the most rational, scientific and educated elites.

In another essay, Mendieta y Nunez touches on the subject of cultural differences between Latin-America and the United States, stating that despite the extensive penetration of the English language, it has failed to influence the intellectual life of those nations due to the distrust and the resentment bred among them by the deformation that their national economies suffer through the economic policies imposed on them by the large American corporations. The exploitation and near-slavery suffered by the large masses of rural Indio-mestizos have supported and enriched the Anglo-Saxon metropolitan workers, preventing any real feeling of "panamericanismo" or closeness.

In still another provocative essay, "The Sociologial Value of the Ideal," the author writes of those noble and profound ideas that constitute the essence of social life and argues that individual interests always prevent and betray the ideal from being realized. Manipulation of power and dissimulation of personal aims are effective tools in gaining control of a society, but an equilibrium must exist between hidden personal aspirations and overtly professed apparent ideals; otherwise, a revolutionary crisis takes place in the society. Social ideals have an extraordinary social value for those ideals constitute the forces that are

projected in the realities of society, giving life to its institutions. Collective ideals are more or less the same in modern societies, but the difference lies in the degree to which they are practiced. Knowing the relationship between declared ideals and hidden causes promoting special interests provide the sociologist with the tool to diagnose the "health status" of a nation, and from here it is possible to predict with some degree of accuracy what is about to happen in a society. Although most of the materials in this book were written over twenty years ago, they still constitute a landmark and offer extensive and valuable bibliographical sources throughout the book.

A most readable, basic book that could be used advantageously as a supplementary text in Chicano Studies courses, especially the areas of sociology, psychology and contemporary thought.

Moore, Joan W., and Frank G. Mittelbach. Residential Segregation in the Urban Southwest, Mexican-American Study Project, Advance Report No. 4. Graduate School of Business Administration, Division of Research, University of California at Los Angeles, 1966.

The authors were concerned with the problem of urban segregation in communities of the southwestern United States. The study attempted to weigh economic, cultural, social and demographic variables for their relative significance in urban segregation of Blacks and Mexican-Americans, the area's two major minority groups.

The author developed an excellent research design based on a clear definition of the research problems and a broad sample (35 cities were studied). Beyond minority status, the authors found that economic position, the often large size of the minority household, and the character and size of the community, influenced residential segregation. Each chapter of the study is followed by notes and supplementary appendices with helpful tables provided. The authors also provide an index of dissimilarity and discuss the problems of its use in the study and a final summary of the study. Recommended for: sociology, social welfare, Chicano Studies.

Appendix A. 6p.; Appendix B. 3p.; Appendix C. 11p. provide detailed results of explanatory analysis in technical form and discussion of techniques of analysis.

Portilla, Jorge. Fenomenologia del Relajo. 1st ed. Mexico, D.F.: Ediciones Era, S.A., 1966.

This volume is a collection of essays written by one of the most distinguished members of the Hiperion group of Mexican thinkers whose preoccupation with the essence of the Mexican reality, seen in its concrete and unique circumstance, produced a number of fundamental works. Following the teachings of Samuel Ramos, Jose Gaos and Leopoldo Zea, the group attempted to create an authentic Mexican philosophy born of the elucidation of the Mexican reality.

The volume is named after the lengthiest essay written by Portilla and posthumously published here in its entirety, after editing by three of the author's colleagues, also former members of the Hiperion.

Portilla is concerned with the phenomenon of mockery, relajo, because of the frequency with which it appears in our everyday life. He examines its moral meaning and concludes that relajo is different from irony, sarcasm and humor in the negative moral sign that accompanies it. Relajo is the expression of a complex behavior that provokes, in any given group, a frame of mind where all values are eroded, and any attempt to bring a rational commitment or an alliance to an ethical principle is diminished or destroyed. El relajiento (the man who engages in mockery) does not perceive or project ideals; he lives only in the present without direction or substance, and negates his past and his future. In so doing, el relajiento is self-destructive and dissolves the spirit of the community with his disruptive influence that prevents the emergence of a group goal.

This volume also contains other interesting and provocative essays dealing with different cultural themes. Among them, two are outstanding for the purposes of Chicano Studies: "The Spiritual Crisis of the United States," and "Reflections on the Community: Greatness and Misery of the Mexican." In the latter one, Portilla defines the community according to traditional sociological terms, but uncovers the peculiar and subtle ways in which the community spirit operates, how it is often thwarted and how it can be used in a dynamic way to foster community values and goals. An excellent supplementary text for areas of sociology, psychology, philosophy and a basic source for Mexican and Chicano thought.

Rodriguez Sala de Gomezgil, Maria Luisa. El Estereotipo del Mexicano: Estudio Psicosocial. Universidad Nacional Autonoma de Mexico: Instituto de investigaciones Sociales, 1965.

This work is one of the few scientific studies on the stereotype of the Mexican that have been written. (Other monographs have been published, notably by Jose Gomez Robleda.) Based on the material gathered from over 1,500 adult respondents, the author makes a systematic analysis of the responses up to 36 concept words listed in a questionnaire. Part I is a general introduction to the principal concepts of the stereotype; of this, pages 23-25 might be of special interest to Chicanos and other Americans interested in the stereotype. Part II treats the psychosocial study designed and carried out by the author. This aspect of her book is explained carefully. The method employed, the application of statistics, the preliminary quantitative findings are all included.

Part III, Interpretacion, elaborates on the statistical findings. One interesting aspect of the work is the study of the stereotype of the Mexican by five geographical areas and general concept of Mexican stereotype. The author makes her position clear regarding theoretical and experimental work in psychosociological studies of stereotypes. She makes interesting comments on the subjective concept of the character of the Mexican according to Samuel Ramos and Octavio Paz. In Chicano studies, this work would be useful as reference reading and as one model for a possible research project. This work might be more widely read if it were translated into English for those students who cannot read Spanish. A bibliography is appended. Recommended reading for sociology.

Rogers, John. "Poverty Behind the Cactus Curtain." The Progressive, 30 (March 1966), pp. 23-35.

Rogers demonstrates that although President Johnson would have liked to alleviate adverse situations of Mexican-Americans in South Texas, problems arise from the apathy of the Anglo leaders in that area. In an area where the Mexican Americans are a majority, money has not been spent on their behalf through the war on poverty, the housing act, the education act, or any other Federal program intended to develop opportunities for the poor. In areas where some Federal money has been used, the projects were meager. Rogers cites the contrast between funds supplied

to Chicago and San Antonio, this being $2.6 million in Federal money for the barrio to approximately $25 million for Chicago. San Antonio has two-thirds as many poor people as Chicago, most of them being Mexican American. San Antonio moved into the poverty program only after several young union members and settlement house workers threatened to organize their own independent community action program, without any local sanction, and apply for Federal funds. The city feared these would-be poverty fighters would become a political organization. In the few cases where the Mexican American can seek help through Federal funds he meets the obstacle of the veto power in higher levels of the Texas government. Recommended for sociology.

Romano-V, Octavio I. "The Anthropology and Sociology of the Mexican-American." El Grito: A Journal of Contemporary Mexican-American Thought, 2 (Fall 1968), pp. 13-26.

There are three articles in literature about Chicanos that to this reviewer seem to be the most important in terms of cogency, clarity and sheer common sense: one of them is "The Anthropology and Sociology of the Mexican American," by Octavio Romano. The other two are written by the same author.

Romano's "Anthropology and Sociology of the Mexican American," is a landmark in the literature; this article has had great influence on the thinking of Chicanos for a variety of reasons. First, Romano constructs a frame work of understanding from which confused Chicanos can view themselves; in essence, Romano says that Chicanos are part of a historical process, not a "traditional cultural" process; second, he destroys the myth of homogeniety which has plagued the Chicano in dealing with Anglos; and third, he opens new intellectual vistas which have to be investigated and studied in order that Chicanos can look at themselves through their own eyes.

Romano offers something for the student, the scholar, and the bricklayer; this offering is perhaps the most important aspect of his "review essay." Recommended for sociology.

Romano-V, Octavio I. "The Historical and Intellectual Presence of Mexican-Americans." El Grito: A Journal of Contemporary Mexican-American Thought, 2 (Winter 1969), pp. 32-46.

A sequeal to Romano's other excellent essay, "The Anthropology and Sociology of the Mexican American," this essay, "The Historical and Intellectual Presence of Mexican Americans," destroys the idea of the non-intellectual Chicano by describing three basic themes that were "discussed and argued over . . ." in the barrios. Romano labels these currents of thought as Indianist Philosophy, Historical Confrontation, and the philosophically transcendent idea of the Mestizo in the form of "Cultural Nationalism"; which, he states, "take different forms and appear at different times but nevertheless appear."

The importance, however, of these themes is that they reflect the heterogeneity of the people themselves and that as Romano points out, "no one label is appropriate nor even wanted." The Chicano's complexity, diversity and heterogeneity are the qualities and composition of every man according to Romano. Recommended for sociology.

Rubel, Arthur J. Across the Tracks: Mexicans in a Texas City. Austin: University of Texas Press, 1966.

This study gives the reader a picture of a typical south Texas community through the eyes of its Mexican-American residents. Beginning with a historical description of social relations and interaction between Mexican-Americans in the community and other groups, the author provides a glimpse through Chicano eyes of their day-to-day living conditions and outlook. Rubel's objective was to understand the outlook of the community's residents in order to deal with health problems of the people of New Lots, Texas. The author combines skill and insight in understanding and describing the complex dynamics of interaction between Anglo and Chicano in this small southwestern town. Recommended for: sociology, Chicano Studies, social welfare, and public health classes.

Samora, Julian, ed. La Raza: Forgotten Americans. University of Notre Dame Press, [illegible].

This book is a collection of articles on Chicanos. The articles, written by Chicanos and Anglos, cover different aspects of this minority group: history, culture, education, role of the Christian Church, analysis of Chicano leadership and politics, the discrimination to which they have been submitted, their social and political status and their demographic characteristics.

The contents of the book are as follows:

The Role of the Christian Church . .	Rev. John A. Wagner
Leadership and Politics	John R. Martinez
The Migrant Worker	Rev. William E. Scholes
The Right to Equal Opportunity . . .	Lawrence B. Glick
Community Participation and the Emerging Middle Class	Paul M. Sheldon
Demographic Characteristics	Donald N. Barrett

In the conclusion, the authors suggest modes of intervention in solving some of the problems studied. Statistical tables are presented throughout the book. For use in areas of sociology.

Sanchez, George I. Forgotten People. Albuquerque: University of New Mexico Press, 1940.

This is a reprint of a classic study of New Mexican Chicanos first published in 1940 as a report to the Carnegie Foundation on the social and economic conditions of New Mexico's Spanish-speaking people with special emphasis on educational problems in Taos County.

Sanchez describes the conquest and domination of the New Mexican Chicanos by the United States and the resulting deterioration of a way of life caused by the destruction of the Chicano economic base due to loss of their lands. The author gives particular attention to the Taosenos. Sanchez's account of the Taosenos' problems is compassionate and insightful and is applicable to most of the Chicanos of northern New Mexico. The author's prescription for the

manitos' problems is progressive and surprisingly applicable today some 30 years after this work was published. This book is still quite relevant to today's Chicanos. The book would be a valuable source for Chicano studies courses in education, culture and sociology.

Scholes, Rev. William E. "The Migrant Worker." La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.

The author presents a chronological study of the problems of the Spanish-speaking agricultural migrant in the United States. Tracing the plight of the worker living with minimal standards of health care, housing, wages and education, Scholes emphasizes the need for a minimum wage standard, improved working conditions, better hours and more job security. He also recommends legislation to integrate the worker into the Social Security and Workmen's Compensation Programs and to provide for collective bargaining and unionization as in other industries.

In his account, Scholes also traces the effect of the "wetback," bracero, green card commuter on the plight of the agricultural migrant in the United States. The author concludes that whenever the supply of unskilled labor exceeds the demand, abuses will occur which must be checked with a multi-faceted effort. Recommended for: sociology, Chicano Studies, social work.

Simmons, Ozzie G. "The Mutual Images and Expectations of Anglo Americans and Mexican Americans." Milton L. Barron, ed. Minorities in a Changing World. New York: Alfred A. Knopf, 1967.

This is an interesting and significant study of attitudes and expectations that Mexican Americans and Anglos have towards each other. Simmons describes the traditional point of view of each group, and how they have affected the Mexican-American actual social and economic situation. The Mexican-Americans, along with other minority groups, are victims of the slavery ideology which still subsists in the Anglo-American. Thus, the Mexican-American, because of his being a cheap labor source, is often used and seen as an inferior. The author also points out how the Mexican-American is able to maintain his own culture and attitudes because of his

proximity to his own country and the constant immigration of new Mexicans. This is an important factor in analyzing this group from any other ethnic group in this country, especially in terms of social change. Recommended for: social psychology, sociology, social work classes.

Sheldon, Paul M. "Community Participation and the Emerging Middle Class." La Raza: Forgotten Americans. Notre Dame: University of Notre Dame, 1966.

Paul Sheldon traces the process through which Mexican-Americans are forming an emerging middle class while retaining essential elements of their Spanish heritage. The author compares the individualism of the Mexican-American with the prediliction of the Anglo for group efforts and cooperation in attaining common goals.

Sheldon feels that the returning Mexican-American veteran of World War II provided a turning point in making the Mexican-American responsive to community action programs and aware of his latent political power and responsibilities. The author studied a number of organizations founded primarily by these individuals and traced their growth and problems and selected a sample of 89 men of these groups for study in order to obtain an image of the new middle class Mexican-American. Among the characteristics of the middle class are optimism, a recognition of the value of and desire for more education, social mobility, a sense of civic responsibility, and political awareness and participation. The author conducted his study in Los Angeles, California. Recommended for: sociology, Chicano Studies, social work, social psychology.

Steinfield, Melvin. Cracks in the Melting Pot. Beverly Hills: The Glencoe Press, 1970.

This work is an enlightened attempt to prove that the "melting pot theory," exalting the United States as a haven and refuge for people from all countries and of all ethnic backgrounds has always been a myth, and never a reality. To illustrate his point, the author has provided us with a comprehensive anthology of readings on the subject of racism; its existence in the United States, touching briefly on world racism, historically tracing racism and finally, bringing it to the revolutionary minority movement of today.

The book is arranged in topical chapter headings, each with an introduction by the author and followed by a list of suggestions for further reading. For every section Mr. Steinfield has made a highly critical selection of his materials chosen from various sources, which include magazine and newspaper articles, documents, essays, and book excerpts.

Chapter one, entitled "Racism and Discrimination in Other Countries," and all of Part Two, "Racist Rationalizations for Territorial Acquisitions," are of special interest to all students and should be read for their obvious implications. This volume is an excellent overview text for those initial courses in the area of racial problems. For the Chicano Studies courses, Mr. Steinfield's work is particularly applicable in providing students with a general perspective on the origins and effects of racism as it appears in relation to all minority groups. Area recommended: sociology.

Suttles, Gerald D. The Social Order of the Slum: Ethnicity and Territory in the Inner City. Chicago: University of Chicago Press, 1968.

This book reports the findings of a three-year participant observation study of a slum area on Chicago's near west side. Until a few years ago, the area was inhabited almost entirely by persons of Italian background; now Chicanos, Puerto Ricans, and Blacks have taken over large segments of this area. Suttles describes and analyzes the social organization, subculture of the area, and the distinct social organization of the four ethnic groups.

The author does a remarkably good job on an over-observed subject--the slum. His approach is holistic; he tries to present the slum as a whole rather than to answer restricted questions about some aspect of it. It is generally an adequate report on the Chicano in his urban environment. This text might be utilized in a class concerning itself with sociology or urban planning.

Swickard, Don L., and Spika Bernard. "Hostility Expression Among Delinquents of Minority and Majority Groups." Journal of Consulting Psychology, 25 (1961), pp. 216-220.

This was a study of two groups of delinquents, Anglo and Mexican-American. Through a series of tests on these delinquents, all of low socio-economic class, the result was that the Mexican-American delinquent showed more hostility than the Anglo, thus supporting the hypotheses that aggression results from frustration due to the discrimination against Mexican-Americans.

Tuck, Ruth. Not With a Fist. New York: Harcourt, Brace and Company, 1946.

This book is an indication of the type of writing that has helped to stereotype the Chicano. Throughout the book, Tuck implies that the Chicanos are masochistic, passive non-goal oriented, and that they make no effort to free themselves from their social conditions. She also perpetuates the idea that the Chicanos are ahistorical. This book should be read with extreme care and only for analytical purposes in areas of sociological inquiry.

Wagner, Rev. John A. "The Role of the Christian Church." La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.

The author presses for continued and increased efforts by the churches in the struggle against social discrimination and economic exploitation. Wagner believes that the churches must become more committed to solving the problems of poverty, neglect, poor housing, and inadequate health care.

Beginning with the time of Spain's entry into the Americas, the author traces the role of the Church within Hispanic culture, its influence on life style and world view. Particularly interesting in this vein is the contrast of secular Anglo attitudes toward humanitarian projects and material needs with the other wordly attitudes toward humanity of Catholicism. Wagner evaluates the programs of Protestant and Catholic churches designed to aid minority

and disadvantaged groups attain economic and social parity with other groups. Recommended for: general education, Chicano Studies.

Watson, James B., and Julian Somora. "Subordinate Leadership in a Bicultural Community." American Sociological Review, 19 (1954), pp. 413-421.

Analysis of the ability of Chicano cultural groups to gain effective leadership in the majoritarian Anglo society. General conclusions were that pre-Anglo leadership systems could not adapt to the new society, thus depriving Mexican-American community of leadership. There is a greater acceptance of Anglo values and goals with the rise of Mexican-American leaders who are highly "Anglicized." This leads to further division in the community and suspicion of the leaders who now possess more Anglo orientation than Chicano. Added to this is the Anglo myth of industrious Spanish vs. lazy Mexican, hence the successful Mexican-American refers to himself as Spanish to the Anglo. The cultural influence of Anglo society on now a marginal people is a definite factor in the deficiency of Mexican-American leadership.

Wright, Dale. They Harvest Despair: The Migrant Farm Worker. Boston: Beacon Press, 1967.

Although eighty-five per cent of the Chicanos are highly urbanized, there still remain the ones who are migrant workers. These Chicano migrant workers live a life of extreme poverty and are often denied the economic rights of collective bargaining and a minimum wage which are guaranteed by law to workers in almost every major industry. This book is not about Chicanos per se, since it deals with the east coast migrant farm worker on the migrant stream that extends from Florida to Eastern Long Island. But the poverty, the hopelessness, the frustrations, the problems are basically the same as those in the Southwest. In this book, the reader travels with the author, who enlists as a migrant worker. For Chicanos, this book is of some value, if one is to fully understand the fight lead by Cesar Chavez. Recommended for sociology.

SOUTHWEST HISTORY

Bannon, John Francis, ed. Bolton and the Spanish Borderlands. Norman: University of Oklahoma Press, 1964.

This book is a reprint of selected articles by H. B. Bolton. The articles deal with, among other things, the northward movement in New Spain, the Spanish occupation of Texas, the defensive character of the borderlands, the missions and explorations in California. The author describes the Hispanic contributions to the American scene and argues for a broader interpretation of American History.

In these studies, Bolton establishes his arguments for a broader approach to United States History, one which would not simply be Anglo-oriented, or limited to the study of the thirteen colonies, but one which would encompass the history of the Spaniards in North America In trying to establish his thesis, Bolton often points out that the English were also gold-hungry, that the Spaniards explored as far as Yellowstone, that "in the days of the Inquisition and witch burning, not Cotton Mather of Boston, perhaps, but Carlos Siguenza y Gongya of Mexico City was the first man of learning in the Western Hemisphere."

The book is relevant to the Chicano community in that it serves as a guide by which historical misconceptions affecting the Chicano may be corrected. This work is recommended for Chicano Studies, and history classes that wish to change the narrow, the parochial, the Anglo biased approach to United States history.

Boatwright, Mody C., ed. Mexican Border Ballads and Other Lore. Dallas: Southern Methodist University Press, 1967.

"Look, amiguito, I'm a Mexicano and you're a gringo, and to me that means only one thing: you're loaded with money, and I'd like to see a little of it before I start singing." This quote is in the first essay of the book which sets the stage for the guitarreros and lays the ground work for the corrido,

the Mexican ballad. The corrido is important to those interested in the Chicano, for it is in all probability one of the first original literary and musical arts developed by the Mexicano in the United States. The corridos narrate the history of the Chicano and his struggle. And, although Boatright's book does not include many of these ballads of social protest, it does build an understanding of the corrido. Areas recommended: Chicano music, culture, and history.

Bolton, Herbert E. Wider Horizons of American History. New York: Appleton Century Company, 1939.

This small volume contains some key essays by one of the most respected historians of the Southwest. Included in this selection is "The Significance of the Borderlands," which has come to be accepted as the "Bolton Thesis." In short, Bolton argues that the Spanish Borderlands, the Southwest, must be looked at in a larger perspective, as a scene encompassing the mixture and clash of diverse people and culture. Yet Bolton writes of the Southwest under some misconceptions, for he argues that the Southwest represents the one area where the two great European civilizations in America (English and Spanish) met. As any Chicano knows and feels, the Southwest is not Spanish; it is Indian and Mestizo, and therefore Mexican. To study the Southwest, as Bolton did, from a Spanish perspective is to completely mis-read the history of the Southwest. Bolton's study is recommended for classes in Chicano history.

Bolton, Herbert E. The Spanish Borderlands. New Haven: Yale University Press, 1921.

This is one of the "classic" historical works on the Southwest. Written in a straight narrative style, Bolton traces the Spanish colonial experience from Florida to California. Most of Bolton's work deals with the "Conquistadores" such as Coronado and DeSoto. Unfortunately, Bolton neglects the Indian foundations of the Southwest.

This neglect on the part of Bolton is inexcusable, for without an understanding of the Indian experience, the history of the Southwest is incomplete. Nevertheless, it is important for Chicanos to know the Spanish experience in the Southwest, for this also forms part of their past. It is

important for the Chicano to know what the Spaniard represented, who he was and what he believed. For the Chicano to know himself better, he must also be able to know his Spanish and Indian past. The Spanish Borderlands is recommended for classes in Chicano history and Southwestern history.

Bolton, Herbert Eugene, ed. Spanish Exploration in the Southwest, 1542-1706. New York: Barnes and Noble, Inc., 1946.

The book incorporates primary accounts of explorations from Mexico, translated and annotated by Herbert Eugene Bolton who was once considered the Dean of Southwestern historians. The selections begin with the relation of Juan Rodriquez Cabrillo taking us to Padre Eusebio Kino. It is an excellent resource tool for the Colonial history of what was Mexico's Northwest. Recommended for Chicano History.

De Voto, Bernard. The Year of Decision: 1846. Boston: Houghton Mifflin Company, 1960.

This book is extremely well-written; as the readers flow from action to action, the chronology of the events of 1846 and 1847 unfold. De Voto adequately discusses the events leading up to and including the fall of Mexico City. However, in spite of the clarity and panoramic view of De Voto's book, Chicanos must critically appraise this work since the view is without question biased. This work is of value to the Chicano student wishing to understand the events, the personalities and the environment De Voto describes as being the prelude to the Civil War. As De Voto states, "They [Anglos] had shifted the center of gravity of the nation forever [with the conquest of Mexico]." De Voto never truly realized the implication of these years for the Chicanos today. Recommended for Chicano history and political science.

Faulk, Odie B. Land of Many Frontiers: A History of the American Southwest. New York: Oxford University Press, 1968.

This is one of the better histories of the Southwest, although much of it is written in general terms since it encompasses such a wide scope, tracing the history of the area from 1519 to 1967. One of the major flaws of Faulk's work is its almost total neglect of the Indian roots of the Southwest. No history of this region can be worth much if it neglects this vital subject. This is especially true for Chicanos, since by race, most are related to the Indians of the Southwest and of Mexico. Many Chicanos know little of the Pueblos, for example; indeed, very few know anything about the Aztecs or Mayas. Faulk's study is characteristic of most Anglo historian's perception of the Southwest--that this region had no real history until the European entered. As a result, they neglect centuries of the Indian experience; therefore, these histories are only half complete. Land of Many Frontiers is recommended for classes in Chicano history and Southwestern history.

Fergusson, Erna. New Mexico: A Pageant of Three Peoples. 2nd ed. New York: Alfred A. Knopf, 1964.

This book covers the history of New Mexico from its very beginnings. Part one deals with New Mexico Indians; part two, with the Spanish-speaking peoples; part three with the Anglo.

Parts two and three contain material relevant to Chicano studies. Part two deals with the general Spanish and Mexican presence in New Mexico plus contemporary Chicano problems (in 1950) are also discussed. A good treatment of the usage of the term "Spanish-American" rather than "Mexican-American" is given. The authoress describes how discrimination against Chicanos led to their rejecting the pejorative "Mexican" in favor of the euphemistic "Spanish." Part three details the coming of the Anglo and the conflict that arose.

This book would be of use for Chicano studies courses in history. The book is fairly well-balanced, although, in line with past New Mexico trends, the book uses the terms Spanish and Spanish-American. However, it is stated that in colonial times "The entire non-Indian population seldom exceeded one thousand, of whom eighty per cent were of mixed blood, as church records show." These euphemisms detract little from the quality of the book.

Florez, Dario Fernandez. The Spanish Heritage in the United States. Madrid: Publicaciones Espanolas, 1965.

Although this book is published by the Spanish government and distributed by its consultants in the United States, it is a concise and good record of what the Mexicanos contributed to what is today's Southwest. It documents the post-Columbian explorations, the economic institutionalization of the area as well as the literary and cultural heritage brought to the region from Mexico. It is valuable as a point of reference from which the historian can help correct the pseudo-history of the past. Recommended for Chicano history.

Foote, Henry Stuart. Texas and the Texans. vol. 1. Philadelphia: Thomas, Cowperthwaite and Co., 1841.

This first of two volumes is a historical review of the people and events of the Southwest by a contemporary author, a general from the state of Mississippi. He is vehemently anti-Spanish and doubly anti-Catholic. In the flowery, somewhat tedious style of the times, he contributes much detail beginning with an analysis of 15th century Europe and its institutions and traces the salient developments to the Texas arena. The United States interest in Spanish land is revealed to have existed even before the adoption of the Federal United States Constitution. The Anglo-American's colonization of Texas under Spanish law, the numerous uprisings, the Massacre of Spanish officers by the American Patriot Army, the author's reflection that this act was "in accordance with the inhuman usages then, as at present, prevailing throughout the Mexican Provinces," details of other uprisings under Spanish jurisdiction after the independence of Mexico in 1821, under Mexican law, all these factors synthesized the stage for the more popularly-known historical events involving Texas independence. If one can separate the facts from the slanted emotions of the writer and tolerate the bombastic style, ample contributions can be found that lend insight to later historical events. The reader can obtain some notion of the broad generalizations that many historians begin to make from specific acts of individuals. Area recommended: Chicano history.

Foote, Henry Stuart. Texas and the Texans. vol. 2. Philadelphia: Cowperthwait and Company, 1841.

This second volume by General Foote covers the following: the period of history from the early colonization of Texas by Anglo Americans under Mexican jurisdiction; the nature of the dissatisfactions; problems of the newly-independent Republic of Mexico; the evolvement of hostilities by General Cos, who had orders from Santa Anna to apprehend Lorenzo de Zavala; de Zavala's contributions to the Texas cause (significantly given in a 12 page footnote); the course of the battles with anecdotes; the treaty with Santa Anna; and, the declaration of Texas as a Republic.

The twelve-page footnote points out that Santa Anna's punitive journey to Texas was to apprehend de Zavala, whom general Cos had failed to capture, and that de Zavala had published an address to fellow Texans in which he exposed Santa Anna's villany and not only "encouraged his brother Texans to heroic resistance," but imparted the method by which the Texans could operate efficiently. He set October 15th, 1835, as the date for the first Convention to represent the free will of the citizens of Texas and he eventually became Texas' first Vice-President. Why some historians choose to omit such vital information from the main discourse ought to be a matter of vital importance to scholars. Area recommended: Chicano history.

Gregg, Josiah. The Commerce of the Prairies. Ed. Milo Milton Quaife. Lincoln: University of Nebraska Press, 1967.

This chronicle is one of the best about the Santa Fe Trail. Gregg was a medical doctor whose training prepared him to carefully document what he observed in his travels. His narrative tells us much about the Mexicano in the Southwest as well as in Mexico. The topography, pueblos and style of life are detailed. The account also reveals a great deal about the author and his disdain for many of Mexico's ways. Recommended for use in Chicano history.

Hollon, W. Eugene. The Southwest: Old and New. Lincoln: University of Nebraska, 1968.

This is one of the better general histories of the Southwest. It traces the history of the region from the Indian civilizations to the present day state of affairs in the Southwest. Much of the volume is superficial, but to get a good overview of this area, Hollon's book may be adequate. Unfortunately, the complete history of the Southwest has not yet been written by a Chicano. As a consequence, we have had to rely on works such as Hollon's, which--for the most part--gives an Anglo perspective of the Southwest. It is important for Chicanos to know the history of the Southwest, for it is in this region that the Chicano experience has been more deeply felt. The Southwest: Old and New is recommended for Chicano history classes and for history courses of the Southwest.

Horgan, Paul. Great River: The Rio Grande in North American History. vols. 1 and 2. New York: Minerva Press, 1968.

This winner of the Boncraft and Pulitzer prizes in history traces the history of the Rio Grande region of the Southwest. The first volume treats the Indians, especially the Pueblos, and the Spanish up to 1821. The second deals with the Mexican-Anglo-American conflict in the area which culminated in the United States conquest of the Southwest by 1848.

Great River will be helpful for Chicanos to learn about the history of what McWilliams called the "Heart of the Borderland"--New Mexico. This book is recommended for history classes, and for classes in English, for Hargan is an excellent writer.

Kessell, John L. Mission of Sorrow, Jesuit Guevari and the Pimas, 1691-1767. Tucson: University of Arizona Press, 1970.

This is an excellent in-depth study of Jesuit missionary efforts entered at the mission of Los Santos Angeles de Guevari in Southern Arizona. Covering the period 1691-1767, the author has drawn upon the most important manuscript and publication sources on the frontier Spanish mission of the Society of Jesus to give his readers a clear picture of the difficulties faced by the Black Robes in these areas.

Kessell discusses the problems faced by the padres; "indifferent or hostile Indians, unjust and oppressive colonists and marauding savages." Also included and adding to knowledge of the period are biographies of the missionaries themselves, their activities and their methods of dealing with the natives. This highly readable book treats an important but limited section of the Spanish colonial period and would be of special interest to the historian or the reader interested in the frontier mission. Recommended as a supplementary in Chicano history and culture.

Liss, Sheldon B. A Century of Disagreement: The Chamizal Conflict 1864-1964. Washington, D.C.: University Press, 1965.

The author has presented a comprehensive historical account of the border conflict between Mexico and the United States over the Chamizal area on the international boundary between El Paso, Texas, and Juarez, Chihuahua. The controversy began with the course changes of the Rio Grande River that caused the Chamizal, formerly on the Mexican side of the river, to become part of the shoreline of El Paso, Texas, changing the international borderline. Professor Liss presents the historical, geographical, and psychological aspects of the controversy from both Mexican and American viewpoints, yet he goes beyond the limited nature of the controversy to point out its effects (quite major) on the conduct of relations between the two countries during the period of 100 years--(1864-1964). Terms of the 1964 settlement are included in the text which also contains extensive notes, chapter summaries, and appendices of maps, reference sources, charts and statistical materials and pertinent treaties and documents. Highly recommended for Chicano history and culture.

Lummis, Charles F. The Land of Poco Tiempo. Albuquerque: University of New Mexico Press, 1966.

This is a reprint of Lummis' work first printed in 1893. This nearly eighty-year-old work is of value today not so much for the information that the author imparts about his subjects (the Chicano and the Indian), but for revealing gringo attitudes shortly after the American conquest of the Southwest. Lummis' book is one of the first in the

"enchanted gringo" tradition by which Anglos come to New Mexico and become charmed by the "picturesque" land of "sun, silence and adobe" and write romantic nonsense about the "land of poco tiempo."

Lummis describes various Chicano and Indian exploits, folkways and ceremonies from the Isleta Indian "Chase of the Chongo" to a sensational account of a (Chicano) Penitente ceremony.

In a way, it is refreshing to read a book in the ingenuously chauvinistic and racist vein of a bygone era when an author could unashamedly refer, as Lummis does, to the Anglo "Superior Race." More important, however, this book is the ideological precursor of more convoluted and subtle works on the Chicano in the same vein written by later social scientists. This "picturesque and charming" book could be used for Chicano and Indian studies courses in folklore, culture and literature.

Mexicans in California. Report of California Governor C. C. Young's Mexican Fact Committee, 1930. San Francisco: California State Printing Office, Reprinted by R and E Research Associates, San Francisco, California, 1970.

This is an exhaustive study carried out by the California Departments of Industrial Relations Agriculture and Social Welfare and presented as a report to Governor C. C. Young in 1930.

The report which is divided into four parts provides a vast quantity of statistical information on the Mexican and Chicanos in California in the late 1920's.

Four major divisions of the report exist: Part I, Immigration Population and Naturalization; Part II, Mexicans in Industries and in Nonagricultural Occupations; Part III Labor Needs in California Crop Production with particular reference to the Mexicans; Part IV, Health Relief and Delinquency Condition among the Mexicans of California, and a fifth profile section, the Mexican Family; its size and its income.

This book could prove useful in Political Science, Sociology, Social Welfare and as a reference source in Contemporary Chicano History and Culture, Education and Community Organization.

Murphy, James M. The Spanish Legal Heritage in Arizona. Tucson: Arizona Pioneers' Historical Society, 1966.

It has long been recognized that one of the Mexicano's greatest contributions to what is today the Southwest is the legal heritage he left. Even so, this contribution is one of the most neglected areas of Chicano history. Murphy's book briefly explains the origin of Spanish law and how it was brought to Arizona via Mexico. Although the book is sketchy, it does offer insight into the assimilative process of Mexican and Anglo-American law. The author narrates the influence of New Mexico territorial law and the government's gripes on whether common law or Mexican law would be followed. Murphy also includes excellent footnotes which should be mined by the interested researcher. Areas recommended: Chicano history, sociology and political science.

Parades, Americo. With His Pistol in His Hand: A Border Ballad and Its Hero. Austin: University of Texas, 1958.

Divided into two major parts, the first entitled Gregorio Cortez, the Legend and the Life, and the second, "El Corrido de Gregorio Cortez, a Ballad of Border Conflict," the book is of major importance in the realm of folklore, little-known historical detail, and as a fresh analysis of the Mexican corrido. Parades, at last, has provided us an explanation and a description of the corrido origins, the contribution of a Mexican epic to Southwestern folklore, and a little-known historical figure--Gregorio Cortez. For the student of music folklore and history, this is the book to read.

Pitt, Leonard. The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890. Los Angeles: University of California, 1970.

Here is an easily-read though detailed and scholarly monograph, recollected largely from old newspapers and pioneer publications, carefully-assembled into a collage of history. Specific chapters are full of quoted reasons for the decline, tracing the peculiar tendencies for it from analysis of the vectors of California life, from the Mexican Revolution through to the war with the United States. The book points out, among other things, the willful and inherent

inflexibility of the Californio's life values, and the cultural conflicts caused by the seizure of California by goldseekers and adventurers.

Emphasis is given to much more than economic squeezes and numerical superiority of the intruders in attempting to explain the reasons for the decline. Religion, caste and class and color, ethnocentricity, and the Hispanic tendency to be impractical are fairly well covered. Proper emphasis is made in distinguishing Californios and their ways from Sonorenses. Little note is made of the Indian exploitation and subsequent dependency in which the Californio figured greatly and caused the Indian's inability to change to American ways. The book tends to supply the information needed to start the critical searcher of truths on several paths, and the bibliographical file contains much, both good and bad, according to the searcher's bias. Recommended for Chicano sociology and history.

Scotford, John R. Within These Borders: Spanish Speaking Peoples in the U.S.A. United States of America: Friendship Press, Inc., 1953.

John R. Scotford is a minister who, in writing this book, has committed the error of trying to explain to others that Chicanos and Puerto Ricans are people. It has been said and it is true that there is more damage done by a friendly writer than one who is a racist. Chicanos must be aware of this writer's obvious intention of trying to convert Chicanos and Puerto Ricans to Protestantism and his intention, as he states in his dedication, "To you, my Mexican and Puerto Rican Friends, in the hope that this volume may lead others to enjoy you as much as I have." With caution, this book could be used.

Servin, Manuel P., ed. The Mexican-American: An Awakening Minority. Beverly Hills: Glencoe Press, 1970.

These are a series of essays tracing the history of the Chicano from his Indian roots to the present-day protest movements. Selections are from works such as North from Mexico, but previously unpublished works are also selected. Unfortunately, the one essay by editor Servin, A Chicano himself, is quite critical of Chicanos; Servin apparently

blames Chicanos and their culture for creating the plight of Chicanos in the United States.

One of the positions taken by many historians in the United States is that Chicanos are ahistorical--that they have no history. This collection of historical essays proves very well that such a position is a false one. Chicanos have a history, and as more Chicano historians appear, new facets in the history of the United States will come to the foreground. The Mexican American is recommended for classes in Chicano history and politics.

Spicer, Edward H. Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1953-1960. Tucson: The University of Arizona Press, 1962.

Professor Edward Spicer recognizes the historical, social, and geographical union of what is today Mexico's Northwest and the land immediately north from Mexico (the United States' Southwest). He writes about the Indians in this geographical entity and records their reaction to the different people conquering them. The process of acculturation during the Mexican period is documented as well as the alienation that took place, principally during the Anglo-American occupation. This book is essential to the Chicano historian or anthropologist studying Arizona or New Mexico. Can be used in Chicano history, sociology and anthropology.

Trent, Elwood Sanford. The Architecture of the Southwest. New York: W. W. Norton & Company, Inc., 1950.

Sanford's book has been overlooked by most bibliographies on the Chicano. Although it has defects in interpretation, it does provide the neophyte with a good grasp of the Southwest. He describes the land and the people's adaptation to the land. The author even includes a section entitled "The Mythical Value of Aztlan." More important he offers a state-by-state history of their settlement as well as the buildings constructed there. The book's primary value is its clarity. It should be utilized in Chicano history.

Webb, Walter Prescott. The Great Plains. New York: Grosset & Dunlap, 1931.

This book must be read by all Chicanos, if for no other reason than to recognize distorted history. Webb expertly describes life in what was Mexico's Northwest, today's United States Southwest. In his narrative, the author writes about the land, the Spanish and American approaches to the Great Plains, the problems confronting settlers, and social problems surrounding adjustment to the region. Professor Webb's expert research is, however, distorted by his Texas bias which prevents him from recognizing what he calls Spanish contributions which are in reality Mexican. Also, the "good" professor's conclusions are in error, for he purposely belittles the Mexican contributions to what was once their Northwest. Recommended for upper division Chicano history.

White, Owen P. Texas: An Informal Biography. New York: G. P. Putnam's Sons, 1945.

The author of this book attempts to describe the historical development of the state of Texas. In doing this, White projects his own opinions on the events and characters of Texas history. For example, he describes a picture that is controversial with the traditional historical point of view. In addition, White tends to minimize the actions of the "traditional heroes" and give more attention to lesser known figures. The author's style is satirical and because of this style, the reader may lose interest in the book as a serious source of information for he seems to be dealing in a satirical rather than in a reliable description of historical events. The book is not recommended specifically for any course, but as supplementary reading in all areas.

Wollenberg, Charles, ed. Ethnic Conflict in California History. Los Angeles: Tinnon-Brown, Inc., 1970.

This book challenges the conventional approach to the history of California. Omitting the popular interpretations of California history, these lectures dwell upon one of California's most sordid traditions: the long heritage of racial prejudice, discrimination and oppression. Although this volume concerns itself with California, the majority of the lectures could be applied to almost any state in the Union.

Charles Wollenberg conducted a public lecture series at the University of California Extension Division during the summer of 1968, and then had the lectures published in this volume.

The theme which runs through the majority of the chapters is the oppressive treatment of non-whites by white people in California history. The contents of the book are as follows:

The California Mission . . . . . Woodrow W. Borah

The California Indian and Anglo-American Culture . . . . . Sherburne F. Cook

Continuities and Discontinuities in Spanish-Speaking California . . . Moses Rischin

Strangers in the Cities: The Chinese on the Urban Frontier . . . . . Stanford M. Lyman

Japanese-Americans: Some Costs of Group Achievement . . . . . John Modell

White Racism and Black Response in California History . . . . . Velesta Jenkins

Conflict in the Fields: Mexican Workers in California Agri-Business . . . . . Charles Wollenberg

Afro-Americans and Mexican-Americans: The Politics of Coalition . . . . . Mervyn M. Dymally

A Chicano Response . . . . . Samuel Soto Ortega

This publication would be an excellent source for courses in the following areas: history of racism, California history and political science.

CHICANO JOURNALS AND PERIODICALS

Aztlan: Chicano Journal of the Social Sciences and the Arts. Los Angeles: Mexican American Cultural Center, University of California, Spring 1970.

Aztlan is a new quarterly publication from the Mexican American Cultural Center at the University of California at Los Angeles. Its format is academic and its articles deal with the problems of the day. In its initial issue Aztlan presents two well-documented papers on the Chicano and his role and/or definition: Fernando Penalosa's "Toward an Operational Definition of the Mexican American," and Jaime Sena Rivera's "Chicanos: Culture, Community Role--Problems of Evidence, and a Proposition of Norms Towards Establishing Evidence." An excellent historical outline of community organizations is provided by Miguel David Tirado's "Mexican American Community Political Organization" and Loretta Ayala de Sifuentes offers a legal interpretation of the consiracy laws comparing the cases of CPLR, the Chicago eight, the East Los Angeles Thirteen, the Biltmore consiracy and the Spock case. These are four among several well-written, well-documented presentations that will prove to be extremely useful in advanced classes in Chicano Studies; i.e., upper division Chicano political science, sociology and barrio organizing courses.

Con Safos. Los Angeles: Con Safos, Inc., 1968-70. (P.O. Box 31085, Los Angeles, California 90031.)

Con Safos is a Chicano political magazine published in East Los Angeles. It presents political commentary on such issues as the Catholic Church, education and the Chicano, justice and the barrio and other political areas that relate to the Chicano, however its main emphasis is literature of the barrio. Although Con Safos does present significant and comprehensive political essays, its literary nature is reflected in its heavy reliance on the short story. The major significance of the magazine is its barrio or community

orientation which is reflected in the following titles taken from several issues: "The Evolution of Tio Taco," "To a Dead Lowrider," "Retrato de un Bato Loco," and "Nieve and Corrugated Aluminum." Con Safos is highly recommended for Chicano classes in literature and English and for the barrio and introductory courses.

El Grito: A Journal of Contemporary Mexican-American Thought. Berkeley: Quinto Sol Publications, Inc., 1967-70. (P.O. Box 9275, Berkeley, California, 94709.)

This journal is the brain child of Octavio I. Romano and a few Chicano students at the University of California at Berkeley. It is literally a journal written for and by Chicanos. It is financially responsible to no institution and thus it has unlimited freedom in publishing. This journal, which is in its third year of publication, contains articles on many diverse topics and fields. The majority of the articles are of upmost importance to Chicanos. The quality of the material is excellent not only academically but also has relevance to the non-student. More important, it is material written for Chicanos and useful to them in examining current problems.

An example of the type of material contained in this journal is Romanos, now classic, "The Anthropology and Sociology of the Mexican-American." This article locks horns with social scientist writings and analytically reproaches them violently for their treatment of the Chicano. El Grito is a journal which must be read by all Chicanos and is recommended for Chicano classes in political science, sociology, and introduction to Chicano Studies courses.

El Pocho Che. Berkeley: El Pocho Che, 1969-70. (P.O.Box 4426, Berkeley, California 94704.)

El Pocho Che, edited by Ysidro Ramon Macias, is a "quarterly national/international movement magazine." Although its stock is of poor quality (mimeographed paper stapled into book form), El Pocho Che presents vital materials for the Chicano community. Its literary material utilizes both prose and poetry to probe deeply into the essence of the Chicano movement. It offers tactics to the movement and it proposes objectives to the Chicano; it is a manual which should be scrutinized well by the Chicano movement.

To date, two issues of El Pocho Che have been published. The first, published in July of 1969, presented the works of poets Alurista, Manuel Gomez and Roberto Vargas; it contained articles of interest by Froben Lozado, Ruben Perez and Antonio Jose Rios; but, by far, the most significant article in the issue is Ysidro Ramon Macias' "The Evolution of the Mind," which analyzes the "commonly called identity crisis." Issue number two, out in April of 1970, again presents the poems of Alurista and adds those of Abelardo; once again Macias' article "Un Plan de Political Action for Chicano Campus Groups," is of utmost importance. This particular article should, as should his article in the previous issue, be utilized in Chicano political science courses, in barrio courses and in introductory courses. The magazine as a whole could be used in those areas already mentioned as well as in Chicano literature, and in speech and composition as resource materials.

La Raza. Los Angeles: La Raza Publications, 1970.
(3571 City Terrace Drive, Los Angeles, California 90063.)

Formerly a Chicano newspaper, La Raza has converted to a monthly form of news presentation. Those familiar with the old form of the CPA newspaper will recognize that the style and the format have carried over to the new quarterly. The two issues that have been forthcoming to date concentrate the majority of their pages on contemporary news items and expository articles on immediate Chicano political issues. Raul Ruiz and Joe Razo, both active in the East Los Angeles community, are key figures in this publication.

The first issue concentrates on the Chicano Anti-Vietnam Movement, on Catolicos Por La Raza, on the American Indian and on a section called "Noticias de la Pinta" which presents short articles by various Chicano prison organizations. The second issue devotes a large section to "Police and Community," presents articles on the Puerto Rican community and on Latin America; it continues its coverage of la Pinta, CPLR and "Los Indios." Other areas that are covered by the two issues are MAYO in Texas, Los Siete de la Raza, Reies Lopez Tijerina and the Chicano educational scene. Both issues provide excellent photographic work. La Raza, overall, offers a comprehensive Chicano perspective of the Chicano movement and offers analyses of those things impinging upon the progress of the movement. This magazine is highly recommended for Chicano political science classes, for barrio courses and for introductory courses.

Regeneracion. Los Angeles: Carta Editorial, 1970. (P.O. Box 54624, T.A., Los Angeles, California 90054.)

Francisca Flores has expanded what used to be Carta Editorial to a monthly called Regeneracion. Regeneracion attempts to deal "with the issues, problems and perspective as sharply and as critically as it possibly can." This magazine, if compared to the others that have recently come to the fore, is probably one of the less militant. Nevertheless, it is a "movement" piece, dealing with the educational, political and sociological problems that face the Chicano today. The magazine is informative and could be of positive use for such classes in Chicano Studies as Chicano life styles, barrio courses and introductory courses.

REFERENCE MATERIALS

Bogardus, Emory, S., The Mexican Immigrant: An Annotated Bibliography. Los Angeles: The Council on International Relations, June 1929.

The Mexican Immigrant: An Annotated Bibliography by Emory S. Bogardus is, perhaps, one of the first annotated bibliographies written on the Mexican immigrant. Bogardus divides his publication into three sections: Cultural Background, Studies in the United States, and Interracial Adjustments.

What is interesting about this bibliography is its theme towards the Mexican immigrant. This publication was printed in 1929 and perhaps the following entries will reveal the theme of this book and, more importantly, reveal the early twentieth century attitude towards the Mexican immigrant.

"Little Mexico in Northern Cities," World Work, 48:466, 1924.

Some of the best farms of northern states have imported Mexican labor, giving them work for about four months. Not used to having money, many spend it foolishly and then rely on charity support.

Roberts, K. L., "The Docile Mexicans," Saturday Evening Post, 200:39-41, 165-66.

Supports the view that the United States does not need large numbers of Mexicans and the quota is advisable.

Garth, Thomas R., "The Intelligence of Mexican School Children," School and Society, 27: 791-94, 1928.

In all, 1,004 Mexican school children of Texas, New Mexico, and Colorado were tested, being found to have a lower mentality than American children and to be retarded greatly.

Gomez-Q, Juan. Selected Materials on the Chicano. Los Angeles: Mexican-American Cultural Center, University of California at Los Angeles, 1970.

This bibliography is one of the best of its kind. Included in this publication are: Statistical Materials, Journals, Folklore and Mythology, History, Literature, Law and Justice, Films, and Artists and other areas of importance.

Guzman, Ralph. Mexican-American Study Project, Revised Bibliography, Advance Report 3, With a Bibliographical Essay. Los Angeles: Division of Research, Graduate School of Business, University of California at Los Angeles, 1967.

In this publication, Ralph Guzman provides an extensive listing of books and articles. Also included are doctoral and masters' dissertations. Introduced into this bibliography is an excellent essay written by Dr. Guzman in which the author discussed the literary themes written in relationship to the Chicano.

Johnson, John J., dir. The Mexican American, A Selected and Annotated Bibliography. Berkeley: The Center for Latin American Studies, Stanford University, 1969.

This is a good annotated bibliography reviewing 268 entries. It is felt by this reviewer that a theme is consistent in this project--a theme of general acceptance. Many of the crucial texts which are damaging and tend to perpetuate stereotypes were given somewhat conservative annotations, therefore encouraging their use.

It was also noticed that out of a working staff of eight persons, only two were Chicanos and their capacity was that of consultants.

Navarro, E. G. Annotated Bibliography of Materials on the Mexican-American. Austin: University of Texas, Graduate School of Social Work, 1969.

Although limited to three months, the author has performed his task well in presenting his materials on the Mexican-Americans. Dr. Navarro conducted his research recognizing two important central sources of problems: "The first is historical in nature, and the second has to do with the failure of American social scientists to understand and accurately translate Mexican-American culture."

It is with this thought that this annotated bibliography was completed. This publication should be considered for School of Social Work Departments and other related fields.

Schramko, Linda Fowler. Chicano Bibliography: Selected Materials on Americans of Mexican Descent. Sacramento: Sacramento State College Library, 1970.

This bibliography is a revised edition containing approximately one thousand items which was produced as a service to the faculty and students at the Sacramento campus. Included in this publication are not only materials directly relating to the Chicano, but also included are materials which have an indirect bearing or that provide some pertinent background information.

Thorne, Kathleen, et al. Minorities in America. San Jose: San Jose State College Library, 1969.

Combined materials relating to both the Chicano and Black have been included in this bibliography. The majority of materials reflect the Black contributions to the United States. This publication did not have many reference works for the Chicano Studies student. Included in this publication is an interesting section of Juvenile Literature--Black and Mexican-American--which the Secondary Education Department may find helpful.

CHICANO PRESS ASSOCIATION

Adelante. 2019 Summit St., Kansas City, Mo. 64108.

Basta Ya. P.O. Box 12217, San Francisco, Calif. 91312.

Chicano Times. 719 Delgade, San Francisco, Calif. 94118.

Coraje. P.O. Box 383, Tucson, Arizona 85702.

El Alacran. MECHA, California State College, Long Beach, California 90801.

El Chicano. 4021 First Ave., San Bernardino, Calif. 92410.

El Deguello. P.O. Box 37094, San Antonio, Texas 77537.

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La Voz Mexicana. P.O. Box 101, Watema, Wisconsin 54982.

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Los Muertos Hablan. 1903 Bruni, Laredo, Texas 78040.

Nuestra Lucha. 110 West 5th Ave., Del Rey, Florida 33444.

Regeneracion. P.O. Box 54624, Los Angeles, Calif. 90045.

Sal Si Puedes. 423 North Milpas St., Santa Barbara, Calif. 93103.

The Forumeer. 435 Hubson St., San Jose, Calif. 95110.

OTHER CHICANO NEWSPAPERS

Ideal. P.O. Box, Coachella, California.

Pitirre. Young Lords Organization. 834 W. Armitage Ave., Chicago, Ill. 60614.

Ya Mero! P.O. Box 1044. McAllen, Texas 78501.

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